

The sum of Diuinitie.

**Drawen out of holy Scripture, be-
ry necessarye for Curates and younge
Students in Diuinitie, and al-
so meete for all Chyſtians
men and women,
what so euer
age they
be of.**

**Drawen out of Latin in-
to English by Robert
Hutton.**

**Imprynted at
London by John Aw-
dely, dwelling beyonde Al-
derſgate by great Saynt
Bartholmews.**

**Anno Dñi. M. D. LXXI:
The 8. day of August.**

THE UNITED STATES OF AMERICA

1864

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The contentes of thys Booke.

- | | |
|--|---|
| O f a Pastor; and his
office. | O f Ecclesiasticall
power. |
| O f the law. | O f offences. |
| O f the Gospell. | O f Sacramentes. |
| O f promises. | O f the Baptisynge
of chyldren. |
| O f synne. | O f the Supper of
the Lord. |
| O f Justification. | O f sacrifices. |
| O f good woꝝkes. | O f the crosse and
adversities. |
| O f repentaunce. | O f humilltye. |
| O f absolucion. | O f humillacion. |
| O f Fayth. | O f prayer. |
| O f God. | O f y ^e lordes prayer. |
| O f the creation. | O f the office of tu-
lers. |
| O f free wyll. | O f Matrimonye. |
| O f predestinacion. | O f limitation of the
lawe. |
| O f the dyfference be-
twene the olde and
newe testament. | O f Burvall. |
| O f the abrogacion of
sayntes. | O f the rising again
of the dead. |
| O f the Chrystia libertie | O f the ende of the
woꝝlde. |
| O f counsels. | O f everlasting lfe. |
| O f reuengynge. | |
| O f pouertye. | |
| O f chaſtitye. | |
| O f the Church. | |

fnis.

Avillya Tur-

ner to the Reader.

After that my Scholer com-
Ayme, and Seruaunt Robert Dut-
ten, had translated thys booke out
of latine into Englyshe, he mistru-
stynge hys owne iudgement to be
sufficient to iudge whether the Compiler of
this booke had in his wryting done althings
according to the vaine of holy scripture: offer-
red the booke vnto me, that I should examini
it with the touchstone of y scripture, which
thing I haue done as diligently as the time
that I had to spare woulde suffer me. The
booke I dare say is godly, and ful of whole-
some doctrine, and is verie necessarie for all
Students of diuinitie, for Curates, for yong
Children, and for al them that haue any rule
ouer any great household: ye may haue boo-
kes that shall promise more then thys doth,
but none that intreateth of this kind of mat-
ter, that p[er]formeth more then this doth. It
hath not so many new french englyshe bloc-
somes, as many bookes haue, but better fruit
then thys hath, I thinke ye shal fynde either
none that wryteth of thys argument, or els
very fewe. Thys Translatour hath applyed
hym selfe as muche as he can to fynde oute
the

The Preface.

the most playne and vnderstanded woordes, that be in England, that men of all Shires of England maye the more easely perceyue the meanyng of the booke. Some nowe a dayes more seeking theyr owne glorye then the profite of the readers, write lo frenche Englyshe, and so latyne, that no man, excepte he be both a latyne man, a frenche man, and also an english man, shal be able to vnderstand their writing, whose example I woulde disswade all men to followe. For the people if they woulde haue any profite by such mens labours, had neede of twoo dictionaries euer by theym, one in frenche, and an other in Englysh. Whych thyng because it is so tedious, it woulde plucke backe all men from the reading of suche good and chrystian bookes as they doo translate.

But this Booke is both playne in sentence, and easy in stile, and nothyng swarueyng from the common speache.

Therefore reade and examine it wyth the word of God, and as far as it doth agree wyth the Scripture, allow it, and no further.

A.iii.

The sum of Diuinity.

What is a Pastour of the Church?
He is a person which is called lawfully, by the authority and commaundement of god, vnto the cure of soules of the congregacion, whych is committed vnto hym, to teache the doctrine of the Gospel, vnto it, and minister the sacramentes.

What is the office of a Pastour?
It is to rule and gouerne faithfully the church whych is committed vnto his charge, with the ministring of the word and sacramentes, and to holde out and expel false doctrine and offencions. Of this office commaundeth Paul saying: Take heede to your selfe and the whole flocke, where in the holye Ghoste hath set you, to feede

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feede the Church of God.

¶ What is required in a Pastor,
that he be apt.

First of al, that we haue vocaci-
on and commaundement.

Secondarely, that he be ryght-
ly instituted in the doctrine of the
Gospell, and knowe a certayne
fourme of Christen doctrine out
of the holy scripture, that he may
teache and set forth it purely, sin-
cerely, and euidentlye. Lyke as
Paule commaundeth a byshoppe
to be Didactum, that is to saye,
apte to teache, and he commaun-
deth Timotheus to holde a cer-
taine forme of hollesome doctrine.

Thirdly, that in teachynge hee
geue credence and wyldome, and
knowledge, accordynge vnto the
doctrine of Paule to denide per-
fectly the doctrine of godlynes.

And that in setting forth the the
A.iiii. Doctrine

The summe

Doctrine, he wisely shew the differences and endes betwene the Gospel and other Doctrines, and learnedly knowe to confirme the articles and sum of the Doctrine, and to confute false opinions and Doctrines, whiche be vncleane in comparison to the word of God. Also, that in gouernyng and ruling of consciences, hee gyue all cure and diligence, that they whiche be ignoraunte bee instructed, that he teache, and Deliuere them whiche be Doubtfull from errours, that hee confirme them which be weake, and correct and call backe the which do erre, that he rebuke & chastice them which be synners, and that hee comforteth them which be affraide and in aduersitie.

Fourthly, that he rule the people in his luyng wyth example
of

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of hys fayth and good woorkes:
Lyke as Paule commaundeth
Timothe. Be thou an example
to the faythfull. &c. And Peter:
Be ye examples vnto the con-
gregation.

What is lawfull vocation?

It is when one is admitted
vnto the office of a pastour bi the
aucthoritie and commaundemēt
of God.

Howe is vocation?

There be .ii. kindes of vocation.
One is immediatly of God: this
is properly the māner of chosyng
prophetes and Apostles, wherof
Paule speaketh that he was not
called of men nor yet by mē. The
other is of God as by gods com-
maundemēt, but yet by men like
as they were which the scripture
calleth the sonnes and Disciples
of prophetes, whiche were insti-
tuted

The summe

tuted & learned of the prophetes, to the intent they shoulde be apt to teach. So were Bishops and Pastours of Churches ordeined by the Apostles, and afterwards by Ministers chosen and ordeyned by the church. Therefore this is also a lawfull vocation & verye godlye, when the seruice of the word is committed to one by the authoritie of the Church, or of them to whom the Church committeth iudgement.

¶ Is it not lawfull to desire the office of a Pastour.

I aunswere: There is difference betwene petition or asking and ambition. For ambition is playnely forbydden.

¶ What is petition.

It is when one preferreth hys diligence and laboure vnto the church, but so that free iudgemēt be lefte vnto them whyche haue knowe

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knowledge, whether he be apt or no. Therefore he which desireth it so, doth not ambitiously couet, but signifieth onely his wil, that if he be called of the Church, and iudged to be able, he wyll not refuse to take vpon him the labours & ieopardies which be in y^e office.

Contrarywise, ambicio is when one thrusteth in hymselfe, eyther by arogancy, or some other couetousnes, or for his belly onely not loking for iudgemēt, nor wylling to be proued, but cōtendeth wyth money and other subtill craftes. But the true petition, whiche is without ambition, is to be pray- sed, & vertuous mē are to be prouoked vnto it, for it hath muche goodnes. first of all it is expedient that ther be many instituted vnto the ministerye, that the vse of it may be in the church.

Seconda

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Secondarelye, it is expedient that ther be many Desirers of the office, that the church may knowe the maners of the whiche are to be chosen, and may haue choyse.

Thyrdly, therein consisteth the vertue of modesty, that they whiche do aske the office, submit the selfe vnto the iudgement of the church, and be in doubt of theyr owne estimation.

Fourthly, that same thing strengtheneth vp and sharpeneth Diligence and study in them whych wyl be askers of the office, that they prepare them selfe with more Diligence vnto their Duty.

By what testimonye can they proue that it is lawfull so to aske the office?

1. Timo. iii. **Paule sayth:** If any man requyre the office of a bishop, he desireth a good woork. Also, desire spirituall thynges, but rather

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ther that ye prophery.

What is to be propounded vnto
hym which wyl take vpon hand
the office of a Pastor?

firste, the dignitie and great-
nes of the ministerye. For it is so
great an office so to aske the mi-
nisterye, that no greater an office
can be found, and also very godly.
Therefore Paule doth greatlye
auaunce and praise it, and calleth
them which teach the Gospel the
Ministers of God, also Goddes
workemen, and helpers.

Therefore great reuerence is deu-
vnto this office, and it is conue-
nient to take it vpon hand wyth
great deuoutnes and diligence.

Secondarily, the wyl and com-
maundement of god is to be consi-
dered, for God wil require a reke-
ning of the soules, & threateneth
horrible paine vnto them which
doo not faithfullye theyr dutye,
lyke

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Ezechl. 33.

lyke as the Scripture dothe ofte teach, and Christ in the parables of the evil seruaunt. &c.

Thirde, y promises of reward for god graunteth great rewardes vnto theym whych faythfully execute their office susteine labours hatred, and perils for the woorde sake, as Christe sayth: blessed is that seruaunt, for his master wil make him ruler ouer al. And Peter, ye shall receyue the incorruptible crowne of glozy.

¶ What is the summe of Christen Doctryne to bee taughte in the Church?

Christ hath mooste aptly shewed, that in the laste Chaptyer of Lucas, where hee sayeth. Go, preachynge in my name repentance and remission of synnes. Therefore the summe of this office in the church consisteth in this, that penitence and remission of

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on of synnes be taught.

¶ Which is the most brieue partition
of the whole scripture?

¶ There be two partes. For it is
either a doctrine commaunding
what shall be donne, and rebu-
kyng synne. Or els it is a doctrine
of remission of synnes. And these
two partes bee called the lawe
and the Gospell.

¶ Of the law.

¶ What is the lawe?

¶ It is a doctrine commaun-
dyng, howe we oughte to
vse our self what we should
do, and what leaue vndone.

¶ How manye kyndes of lawes be
there?

The first diuision: some be Gods
lawes & other some mans lawes

¶ What is Gods law?

¶ That which is instituted of
God: and commaundeth not one-
ly of external actions, but requi-
reth

The summe

eth also inward motions of the harte, and perfect obedience toward God, and condemneth all those, which do not obserue it.

¶ What is mans law?

Which is institute by mans arbitrement, and commaundeth of external actions and offices.

¶ An other diuision.

Of lawes some be natural and some positive, and thereof be reserued commonlye three kyndes, the law of nature, the godly law of Moyses, and mans law.

¶ What is the lawe of nature?

It is the knowledge of Gods lawe, whiche is infixed in mans nature by God, whereby he vnderstandeth God to be, that he is the Creatoure and Gouvernour, good, iust, mercifull to the ryghteous, and a punisher of the vnrightheous, and that obedience is

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is due vnto him. Also that felow-
shipp is to be had among me, that
Parents ought to be obeyed, that
men oughte to be loued and hol-
pen, and no man to be hurt, accor-
dyng vnto this: Do not vnto o-
ther men, that thou woulde not
shoulde be done vnto thy selfe.

What is Gods law?

This call we the law, which
was geuen by Moyses.

How many kyndes of Moyses
law be there?

Three: morall, iudiciall, and
ceremoniall.

What is morall lawe?

It is a doctryne which com-
maundeth perfecte obedience to-
wards god, or of liuing and good
workes towards God & al men.

Where is the morall law set forth?

A briebe and perfecte descripti-
on of it, is contained in the .x. com-
maundemeutes, geuen by Moy-

B. i.

ses

The summe
ses vnto the people of Israel whi
che we call Decaloguin.

What difference is betwene the law
of nature, and the moral law, or the
ten commandmentes?

Natural lawes be gods lawes
and the very same which be con-
tained in the tenne commaundes-
mentes, that is to say, in the writ-
ten moral lawe.

Wherefore then was the law de-
lyuered vnto Moyses, seynge the
lawe of nature was before?

Although that lyght, and those
knowledges were infyxed in the
harte of manne before hys fall in
nature, not as yet corrupted they
were sure and perfecte, and men
could surelye consent thereunto,
but afterward, they wer greatly
blynded by originall synne, & the
consenting therto is very weake
oft times shaken of wth doubting
& almost blotted. Therefore God
dyd

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did geue the law wyttē þ God's
law renued by þ voice of the law
of nature shoulde be made more
cleare & excellent, also þ the word
of God shoulde witnes þ this na-
tural knowledg is þ law of god.

¶ Howe manye naturall lawes be
distributed?

The ten commaundementes
is the most apt summe of all na-
turall lawes, and the selſe distri-
bution and Declarynge of the la-
wes of nature. Therfore ther can
no distribution be founde more
apt, then in expoundynge ordi-
natei y the ten cōmaundements.

¶ Bynde the ten commaundementes
all men or no?

Althoughe Moyses lawe be a-
brogated and doth not binde the
Gentils, yet because the ten com-
maundementes be nothing els,
then the reuelaciō and Declaryng
of the lawe of nature: therefore

The summe

the ten commaundements do remaine and binde al men. Not because they were delyuered vnto Moyses: but because they be the interpretatiō and setting forth of the euerlastyng wyll of G O D, which is the very law of nature.

¶ What is the particion of the tenne commaundementes.

¶ There be two tables: the first conteineth preceptes of a spirituall lyfe, howe we shoulde behaue our selfe toward God, or of those woꝝkes, wherewith we properly be conuersaunte with God. And they describe the true and propre worshippynge of God.

¶ The secoud, conteineth preceptes of politike lyuing amonge men, howe we ought to vse our selfe towarde our neighbour.

¶ Resite the ten commaundementes.

1. **T**hou shalt haue no straunge Gods before me.

Thou

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2. Thou shalt not take the name of the Lord thy God in bayne.
3. Remember that thou sanctifie the Sabbath day.
4. Honour thy father & mother. that thou may haue longe lyfe vpon the earth.
5. Thou shalt not kyll.
6. Thou shalt not commit adultery.
7. Thou shalt not steale.
8. Thou shalt not speake false witnes against thy neighbour.
9. Thou shalt not desyre thy neighbours house.
10. Thou shalt not desyre his wyfe, his seruaunt, his handmaid, his Oxe, his Ass, or any other thing of his.

¶ What doo the preceptes commaunde vs?

¶ The first commaundeth the inward worship of God, that is to say, the true and perfect feare, the

The summe

true and perfecte faythe, and the
perfect loue of God.

The second commaundeth the
outwarde wooz hypppe, the vse of
the name of god, that is to say in-
uocacion, thankes geuyng, prea-
ching of the worde of God, & con-
fessio, these be sacrifices of praise.

The thyrde commaundeth prea-
chyng of the woord to be hoilye
observed, and ceremonies which
be geuen by God to be kepte for
the Minister sake that wee gyue
some tyme to hearyng the worde
and exercisyrng by ceremonies.

The fourth commaundeth obedi-
ence toward parentes, & officers
& this precept cōteineth excellent
vertues, & is to say, diligence in o-
beyng, doing our vocacio, modest-
nes, pity toward our parents, &
cōmon welth, & such like vertues

The fiste commaundeth to hurt no
man

man, it forbiddeth desire of venge-
aunce, hatred, enuy, and such like
affectiōs, & it cōteineth many ver-
tues, & is to say iustice, mekenes,
constaunce, pacience & clemencie.

The sixt alloweth mariage, and
commaundeth to abstayne from
whorehunting. It conteyneth
these vertues, chastitye, tempe-
raunce, continence, sobriety, and
suche lyke.

The seuenth defendeth proprie-
ty of goods, & cōmaundeth to ab-
stayne from other mens goodes.
It conteineth sparing, liberaliti,
diligence, and such lyke.

The eight defendeth iudgemen-
tes, and requireth the truth of co-
uenauntes and testimonies.

The nynthe and tenth doo giue
Declaracion vnto al the other pre-
ceptes, that not onely externall
actes are forbidden, but also euil

The summe

affections and desires, and that the conscience is euer accused.

What be the iudiciall, or politike lawes of Moyses?

Which commaunde of the rites of mariages, of successions of punishment of offendours, and such other polityke thinges. Those pertain not vnto Christen men, vnlesse there be some of them natural, as when mariage of aliaunce and kinsfolkes forbidden. For reuerence of bloude oughte to be obserued amonge all people, and at all tymes. For the Cananites were destroyed for vnlawefull lustes, because they married their kynswomen.

Which be ceremoniall lawes?

Which commaund of the temple, and rites of sacrifices, which rites and custumes, do seperate the Jewes from y^e Gentiles. Christen men be deliuered from these lawes

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lawes. Yet God wyll this, that we vse at certayne tymes, the ceremonies which be commaunded vs of God, and com together vnto the preaching of the worde, for nothyng is more necessarye then the preaching of y^e word of God.

¶ What is the effecte of Gods lawe, and how many offices be there?

¶ Three, the first: the law doth constraune and plucke downe all menne with a certayne perfecte forme of liuing: Therefore saith Paule: The law is geuen for the vniust. And agayne: The law is a Scholemaster vnto Christ. For this forme of good lyfe ordeyned, and officers, the Doctryne of the lawe, punishmente for mannes wretchednes &c.

¶ The second, declareth sinne accusethe, affrateth & condēneth our consciēce, wherupon Paul saith:

By

The summe

By the law is knowledge of syn:
Also the lawe woorketh wrath.
Item, by the law is synne excel-
lently gilty. Item, the prycke of
death is synne, but the myght of
synne is the law.

The third teacheth what wor-
kes be acceptable before god, and
commaundeth certaine woorkes,
wherewith we may exercise obedi-
ence toward God. For although
we be fre fro the law in so much
as belongeth to iustification: yet
as concernyng our obedience the
law remaineth. For it is necessa-
rye that we beyng iustified by
God, obey hym.

¶ Maye a man by hys owne power
fulfyll the law of God or no?

Nothyng lesse, for the law of
God is not satisfied with our ex-
ternal woorkes, as y papists teach
no: yet by the inward endeuour
of

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of our will, without faith and the holy ghost. But Christ is the end of the law, that is to say without Christ the law availeth nothing.

May a man be iustified by the law?

No, for Paule withdraweth iustification from the lawe, in thyng corrupted nature. For no man satisfieth the lawe with the power of nature. Therefore they which be not reconciled wyth fayth, although they fulfil certayne works of the law: yet can they not please God, for they bee ever accused of the lawe, and they remayne in doubt and desperacion.

Wherefore then be Moyses lawes geuen, seeing they iustifie not?

Therefore be they given that the Israelites should be knowne fro Gentiles, unto the preaching of Christ. For God wold segregate & deuide this people fro other nations, that they should be a certain kynde

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kynde of people, wherein Christ
should be borne, and wherein the
promises should be kept, and that
ther shuld be certaine testimonies
of the word of God, therefore was
this people ledde out of Egypte
wth so many great and wonder-
full miracles. Although then the
Israelites dyd not deserue remis-
sion of synnes before God for ke-
pyng of these lawes: yet God dyd
subject them vnto these lawes as
vnto a Scholemaister as Paule
sayth. But they dyd obteyne re-
mission of synnes by the truste
of the mercy of god promised vn-
to them for Christes sake whych
was to come, whome the gospell
declareth now to be come.

Of the Gospell.

What is the Gospell?

It is the preaching of repen-
taunce and remission of syns
and

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and iustification, whiche natural reason can not perceyue, but it is godly declared, where in god promyseth that he wyll forgiue synnes for Christe hys sonnes sake, and pronounceth vs iustified, that is to say acceptable, & giveth vs the holye ghoſte and euerlaſting lyfe. If we beleue only that theſe doo vndoubtedlye chaunce vnto vs for Chriſtes ſake.

¶ What difference is betwene the lawe and the Goſpell?

The lawe requireth perfecte obedience, the true feare of God, true beliefe, it affrayeth our hartes and conſciences, it forgiueth not synnes for nothing, it promoueth vs not righteous, vnleſſe we fulfyll the lawe. And although it hath promiſes, yet they require the condicion of the lawe fulfilled that is to ſay. He that doth theſe
ſhall

The summe

Shall lyue in them: Item, do thys and thou shalt lyue. But the gospel is the preaching of repentaunce containing the promises of the benefites of Christ. It comforteth the hartes which be afraid, it forgueeth synnes for nothyng, and pronounceth vs iustified although we do not fulfyll the law.

Of promissions.

How many promissions of the holy Scripture be there?

Two, some be added vnto the lawe, and haue the condicio[n] of the law, that is to say, they be giuen for the fulfylling of the law. Other some haue not the condicio[n] of the law as the cause, that is to say, they promise not remission of synnes for fulfyllinge the law, but wythout our Deseruing for Christes sake as the promyses of the Gospel be.

Whych

of Diuinitie.

Whych was the first promysing of
the Gospell.

When after the fall of Adā, God
spake vnto the Serpent: I wyl
put eninity betwene thee and the
woman, betwene thy seede and
her seede, and her seede shal breake
thy heade, and thou shalt lye in
watche for hye foote stepes.

By thys promyse and comfort,
Adam is set vp, & knoweth that
God is mercyfull vnto hym, al-
thoughe he perceiue hym selfe to
be vnworthy and vncleane. This
promise afterwarde was renu-
ed vnto Abraham, then after to
Isaac and Jacob. Vnto this pro-
mise did they beleue, & althoughe
they dyd acknowledge them selfe
to be vnworthie, yet iudged they
that God was contented wyth
them for his mercy sake, and the
seede whych was promysed.

There

The summe

There be mozeouer in the psalmes and prophetes manye preachinges of Christ, of remission of syns, of euerlastyng life, which al com vnto this purpose, that they lift vp and comfort vs in the contention and striuyng of our conscience, and teache vs to put oure trust in God, to call truelye vpon hym and woozship him.

Is not the promyse of the gospel vniuersall?

Yes, lyke as the promise of the gospell is wythoute your deserting: euen so is it vniuersal, that is, it offreth and promiseth vnto al mē reconciling. for like as the preaching of repentaunce is vniuersal: euen so is the preaching of remission of synnes vniuersal.

John. iiii.

Here vpon sayeth Christe: So hath god loued the world that he gaue hys onely sonne, & al which be

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beleue in him, should not perishe.

So Paule sayth: God hath shyned
vpon al vnder syne, that he myght
be merciful vnto al. But that all
dothe not obtayne the promyses
of the Gospell, is for thys cause,
that al do not beleue, for the gos-
pel, although it promise without
our deseruinges, yet it requireth
faith, for wth faith must the pro-
myse be taken. For thys woorde
(gratis) doth not exclude saythe,
but the condicion of our worthy-
nes, and requireth that we maye
receyue the promise, and that can
not be but wth faith.

Roma. xi.

¶ What is the worke of the Gospell?

To comfort troubled and doubt-
ful consciences, and to promise vnto
them which beleue remission
of sinnes and euerlasting life.

¶ What is the summe of the Gospell?

He which beleueth and is bap-

C. i.

tised

The summe

Mark. xvi.
John. i.

fised, shall be saved. Item to be-
leue that Iesus Christe is the
Lambe of God, whych taketh a-
way the sinnes of the world.

Of synne.

What is synne?

It is not onely a certayn eu-
yl deede, but a perpetuall
vice, that is to say corrupti-
on of nature, stryunge agaynst
the lawe of God.

Whych be the causes of synne?

Gene. i.

The wyll of the deuyl, and the
wyll of man, not God: God sawe
al that he had made, & they were
all very good. Also: thou art not
the God which willeth iniquity.
Christ calleth the deuyl the father
of lieng. By man entred synne in-
to the world. Also concupiscence
of the flesh is not of the father,
but of the world.

Psal. v.

Roma. v.

John.

Al it be not the cause of synne, are
the contingentes or chaungyngs to

of Diuinitie

be graunted.

Nes; synne is not necessarilye done with absolute necessity, for our wyll before synne was very free. But fre wil is the cause that our actions do come to passe. For God foreseeeth and determineth thinges which shal chaunce. Yet so that he taketh not away y manner of working which is infixed in nature; but hee determineth the actions euen as they come to passe. God permitteth that y wil of Saul do so, & doth not compel it to doo otherwyse; he marketh where he wyl repres Saule.

What is contingentes or chaunges.

It is wherbi thinges created in their actions, subiected vnto season, some tyme be chaunged and altered, and they fal in suche and such actions and chaunces, by the choise which is by God graunted

C. ii.

and

The summe
and the liberty of creation.

Q How manye kyndes of necessitye
be there?

A Twos : one is absolucion or of
consequēt, as it is necessary that
there be God, it is necessary that
God be good, iust, true and wise.
And this necessity may be called
vnchaungeable.

The other is necessity of conse-
quencye, as Ierusalem must be
destroyed, the kingdome of Isra-
ell must perysh. These be not na-
turallie necessarye, but they bee
made vnchaungeable when they
be once decreed, as the dead shall
lyue agayne, eyther because they
folow the causes which go before.
As there must be heresies, for the
deuyll enuieth God, and styreth
bp the vngodly against the Gos-
pell, whych obey hym, therefore
there must be heresies. These be
natu-

of Diuinitie.

naturally contingentes, for ney-
ther thys beyng consequent tak-
eth away free wyll.

¶ What is to be iudged of destiny?

The dotinges of the Stocians
Desteny, is not to be brought into
the church of God, for they haue
no truth or effect, but they be ve-
ry iuglinges and Sophistical fal-
lacions, and they annoy godlynnes
very much and good maners, yf
men iudge so as the seruaunt of
Zeno, whych sayd that he ought
not to be punyshed, because he
was compelled to synne by the
Stolcall destiny.

¶ How many kyndes of syn be there?

Two, originall and actuall.

¶ What is original synne?

It is not onely the reputyng of
offence (as papists haue taught)
wherby for the fall of Adam all
men be borne gylty, but it is also
corruptio of mans nature, which

The summe

folowed Adams fall, whych causeth, that he can not geue true obedience to the law of God, but hath faulte and concupiscence against the law of God.

Thys same is the sentence of Anselmus diffinition. Originall synne is lacke or default of originall rightousnes, which ought to be, for he calleth originall rightousnes, not onely the reputing & approbacion or allowaunce of god, but the very perfection of nature and al the powers of man, of understanding and wyll, whereby man myghte performe perfect obedience toward God.

What is the cause of originall synne? Disobedience, or the fall of our first Parentes. for both Adam and Eve lost the perfection of nature after their fall, & so folowed corruption. And afterwarde dyd they

of Diuinitie.

they engender suche chyliden as
their nature, so corrupted was.
And so the world to com was in
fected bothe for Adams fall, and
for their owne corruption.

¶ What is the matter of original synne

The matter or foundation of o-
riginall synne, is corruption of
mans nature. But corruption
signifieth both the default or lack
of giftes of God, & concupiscence
This call the Papistes an entile-
ment or prouocation, when it is
indeede horrible corruption and
synne, whych ingendereth after-
wardes vicious mocions.

¶ What is the formall cause of ori-
ginall synne.

Gods reputing of gyltines or
accusation.

¶ What is concupiscence?

It is an horryble inordinate
mociō or violence in al y powers
of man agaynst the law of God.

C. liii.

Which

The summe

¶ Whych be the effectes of synne?

Effectes be the punishment of synne, but ther be three degrees: The first punishment is the very corruption of nature, wherof we haue spoken, that is to say concupiscence, which afterwards engendereth all actuall syns, wherfore they bee also motions of the corruption of nature.

The second punishment is death and al wretchednes of mankind.

The third is tyranny of the deuil, to whoun mans nature is subiect, which laboureth both to destroy men with bodely euils, & prouoketh them to all kynde of sin, to idolatri, the despite of god, heresies, vniuste manslaughter, cursed lustes, and other mischief.

¶ Remayneth not originall synne in holy men? Or howe is originall syn forgiven in Baptysme?

When it is sayde that originall synne

of Bluntnesse.

Synne is forgiven in the sacramēt
of Baptisme, it must not be so vn
derstāded, that no vicious thynge
remaineth after baptisme, which
is worthy damnacion. But so is
to be vnderstanded that in Bap
tisme the gyltynes is forgiven,
that is to say it is not reputed for
synne, although corruption or co
cupiscence remaine as yet in na
ture, which remaineth also in ho
ly men, and is a thing by it owne
nature worthy dampnacion, but
it is not reputed or ascribed for
Christes sake, when we receyue
him with faith. Therfore the for
mality of sinne, that is to say the
reputing or accusacion of it, is ta
ken awaye in Baptisme, in them
which be sanctified, but the natu
ral cause, that is the very affecti
on & corruption of nature remain
eth as yet in nature, & yet when
the

The summe

the holy ghost is geuen vnto the
which haue fayth, they conceyue
new and godly motions, wherbi
the euil is something mitigate.

After the same maner teacheth
vs Saint Austen, of the remissi-
on of original synne in baptisme,
when he sayth: Synne is forge-
uen, not to the intent that it shall
remaine no more, but that it shall
not be ascribed or layde vnto our
charge. Item, synn passeth away
as concerning accusacion, but it
remaineth in act.

¶ Wherefore remaineth punishment,
that is to say bodily death and other
myseries, forsynn is forgiven?

Because synne or corrupcion re-
mayneth in nature, therefore re-
mayneth death also as it is sayd:

The body is mortified for sinne,
Roma, bill that is to say, beyng present and
remainyng as yet in nature. For
this corrupcion must vtterlye be
abo-

of Diuinitie.

abolished, that afterwarde we
may be clothed with a new & per
fect nature. But the corruption
of this nature can not be abolis
hed and put a way, but by death

¶ What is actual synne?

It is euery mocion, euery thou
ght, euery word & deede, agaynst
the lawe of God, and wythout
doubt, what soeuer is done with
out faith. Or more briefly, actu
all synne is the fruites of nature
corrupted, lyke as euyl mocions
be, thoughtes wordes and dedes
done against Gods law. But we
must entertaine both the person
and the woork together, for al
though the vngodly haue honest
woorkes, yet neuertheles, because
the persons be vicious, the wo
rkes be not acceptable to God.

¶ What maketh the persone vici
ous.

Infidelitie, to doubt of God, to
lacke

The summe

lacke feare and trust in God. For
although Pomponius and Cice-
ro were excellent men, I put the
case that thei had a certain know-
ledge of the law, that is to saye,
that God is righteous & good. &c
Yet they do not knowe the Gos-
pel, that God remitteth syn with-
out our deservings. And there-
fore in great aduersities & trou-
bles they iudge their self to be re-
iected of God. Wherefore saying
they haue euil affections inboard
ly, their external actes be so pollu-
ted, according vnto thys saying
Rom. xliii. of Paule: what soeuer is not of
fayth, it is synne. The stoutnes
of mynde in Achilles was an ex-
cellent vertue, and the very gyft
of God, but it is by chauce vicis-
sious, that is to say, by the person
whych is euyll, which doubteth
whether god haue respect of me

of Diuinitie.

or no. Also he lacketh the feare
and trust of God.

What maketh the persone accep-
table vnto God?

Fayth, for if fayth be ioyned w
vertuous living & good workes,
the person is acceptable vnto god

How many kyndes of affections be
in the nature of man?

Two, some doo playnely resyst
the law of God, to desire the goo-
des or the wyse of an other man,
to be ioy that other mē haue the
benefites of God, to dystrust in
God, to hate god, to desire praise
which is not due, to exalt ones
self aboue other men, to be angry
with y iudgement of god. These
mociōs be properly the fruite of
original sinne, & they be manifest
ly euil, vicious, and to be reiectēd
out of mans nature.

There be other affectiōs which
do not resist the law of God, as
for

The summe

for a man to loue hys wyfe, hys
childzen and frendes. Also to be
angry with vices. If any man go
about to take these affectiōs frō
nature, he destroyeth motion and
lyfe. And althoughe they be defil-
led also by original synne, yet of
them selfe they be not euil or vici-
ous, but they must be kept in na-
ture, & we must labour to make
them more pure and cleane.

¶ How be synnes knowne?

Mat. 23.

By the preaching of the law, as
Paule saith: By the law is synne
knowne. For I should not know
that concupiscence were sinne vn-
les the lawe sayde: Thou shalt
not carnally desire.

¶ What iudgeth thou of mortal synne
and venial synne.

Mortal synne, that is to saye
which is woorthy death euerla-
sting: is not onely a certain acti-
on, but it is the euill which is in-
fixed

of Disincline.

fixed in nature, which is called original synne. This motion condemneth the vnbeleuyng and vngodly, according vnto this saying: He that beleueth not, he is John. 3. already iudged. But this affection is forgien them which receiue remission of sinnes by fayth, according vnto this saying: No condemnation is now vnto them which be in Christ. Rom. 8. 1.

From whence come venial synnes then?

The originall sinne is not ydle, but it engedereth vicious desires and lustes, even in holy men, according vnto this saying: The flesh lusteth agaynst the spirite. But because suche affections be forgeuen them whych be godly, they be made veniall. 1. John. 2. 17.

For the godlye doth not allowe those affections, but dothe resyst them

The summe

them. Therefore because faith is
in the which do resist, yet be they
pronounced righteous neuer y les

¶ What is mortall synne?

It is a kinde of action, whych
is such, that they which doo com-
mit it, fal from the grace of God,
& be no more reputed righteous,
and be condemned, vntill they
do amend. These actions be cal-
led mortal syns, for an example.

To allow or do any thing against
conscience, that is to say vngodly
opinions, misbeleuing, not to re-
sist vicious affections, also to co-
mit bodely synne agaynst the co-
maundement of God. Of thys

1. Cor. in. vi. speaketh Paule: Neither whore-
monger, nor idolater, nor adulter-
ers, nor the effeminate, nor bug-
gers, nor theeuers, nor the decepti-
ful, nor drunkardes, nor flander-
ers, nor robbers, nor rauishers,

shal

of Diuinitie

shall possesse the kingdom of God
The workes of the flesh be open,
adultery, whoredoming, unclean
lines, uncleannes of liuyng, idola-
try, impoysoning or sorcerye, ha-
tred, chidinges, and brawlynges,
desire of glory, strife, sectes, enuy,
murther, drunkennes, vnreaso-
nable eating & drynking, whereof
I shewe vnto you, & they which
do commit such, shall not possesse
the kyngdome of God.

Ephe. 5.
Gala. 5.

What thinkest thou of þe diuision of
actual sinnes which olde writers vsed,
that is, inward actual sin, & outward.

This diuision is not so ieopar-
dous: If thou say, some actuall
sinnes be inward, lyke as affecti-
ons and thoughts be, which may
be called venial, in them which re-
sist with faith, and therfore be as
yet, reputed iust. Some be out-
ward, as euil doinges & sayings,
wherein they which fall, be desti-

D.i.

tute

The summe

lute of grace, nor be no more reputed iuste. Yet shalte thou knowe that as well inward as outward synnes be mortall in them which lacke fayth, nor do not resist such euill mocions. For because they lacke fayth, they haue no remission of synnes. Therefore in such, can no veniall synnes be.

Q What sayest thou of the synnes of omission and wilfull ignorance?

They be also mortall synnes. For this same wilful ignorance is against conscience, as if a man wil not know the Gospel, or will not perceyue his dutye, or doth it negligently. Such be the faultes of many men now a daies which despise to heare & know the Gospel, although they knowe that this is comanded of God: heare hym. Such lyke was the ignorance of the Jewes, which dyd
per

of Dilauntie

persecute Christ. Euē so is þe idolatry of the gentiles, deadly syn.

☞ What is to be required in them which be converted?

That they may repaire to haue a cleare consciēce, and they being sorry for their sinnes, shal not continue in them, which they iudge in them selte to haue comyncted against the wyll of God, as it is wrytten: I wil not the death of a synner, but rather that he be converted. And agayne, if I shall say vnto the vngodly, thou shalt dy, and yf it shall repente him of his sinnes, and yf he doo iudgement and iustice, he shall lyue. And yet let them knowe in the meane time the sayde obedience whych they perfourme not to be perfect. And therfore in the iudgemēt of God, let them not trust in the dignitie or worthines of their works, but

The summe

let them beleue the persō to be accepted for christes sake. Then let them obserue this which Paule saith: Make not soꝝ the holy spirit of God, wherewith we be marked vnto the day of redemption, that is, let vs not cast away the benefite of Christ, and so perishe.

Of Grace.

What signifieth this word (gratia?)

This word (gratia) in scriptures, & especially in Paul, when he disputeth of iustificatio signifieth not a qualitie or state, which is poured into the soul (as the Papistes do teach of gratia, and abuse y^e worde for charitie or loue, which is in vs) but it muste be take in comparýng with another, and it signifieth the vnder serued receiuing into fauour, or reconciliation of God towarde vs.

What is gratia then?

Gra

of Diuinitie.

Gracia properly is remission of synnes, & reconciling or reputing of righteousness, or acceptacio or allowaunce of the person, which is by mercy for Christes sake, vn deserved, wyth the which allowaunce the gift of the holy ghost is conioyned, wherby our hartes in repentaunce be lifted vp by faith & receiue comfort, wherby new motions are created and agreeable vnto the lawe of God.

¶ Now shal thys be vnderstanded, wher it is sayd we be iustified by grace?

It must not be vnderstaded as the Papistes do imagine, that it should signifie that we purchase remission of synnes, or be iustified for any state or quality which is in vs, that is to say for our ioue or new obedience, for that is the very way to oppresse the doctrine of faith, and to take away Christ

The summe

our mediator. But it must be so
vnderstaded, that we obtayne re-
mission of synnes or rekenyng to
be iustified, when God accepteth
vs wout any of our deseruinges
by his mercy, for an other thyng
which is wout vs, that is to saye
for Christes sake. And yet is it to
be knowē that the geuyng of the
holy gost is contoyned w remissi-
on of syns, that is to say, whē we
be lifted vp with faith, which ma-
keth in vs y performed obediēce.

Therefore in the struiyng of our
conscience, when it seeketh for re-
mission of synnes, & disputeth of
y wil of god toward it, we ought
not to haue respect vnto our qua-
lities, or our owne worthines, but
we must beholde the promyse of
Christ & according vnto that shal
we iudge of the wyll of God to-
ward vs, & we shal receiue y self
medic

of Diuinitie.

mediator bi faith. This done, the holy gost is geue, which bringeth comfort & taketh effect, that new mocions be created. Therfo: both these sentēces must be hold, both that newe mocions ought to be made in vs by ꝑ holy gost, & that our conscience neuertheles ought to haue respect without our selfe to be iustified by him, ꝑ is to say, ꝑ we haue remission of sins, & be accepted vnto euerlasting lyfe.

¶ Which be the causes of grace?

The efficient cause is the wyl of God, whych would that Christ should be a sacrifice for vs, and for hys sake to be mercyfull vnto vs. Therfore onely the merite of Christ is the cause, for the whych grace is geuen.

¶ Howe chaunceth grace to vs?

The instrumentall cause is the preaching of the Gospel, and in-

D. iiii.

nistring

The summe

nistring of the sacramentes. For
God wil be effectual by his word
if so be we receiue it in faith. For
our wyll must come thereto also,
which may receiue the word. For
he wil not take effect in the whi-
che do resist, & in them whych ob-
tayne not grace in hearinge the
word, the cause is their owne wyll
which resisteth the word. So the
obtaine we grace, when by the
word or promise declared and set
forth in the Gospel, our hearts con-
ceyue comfort, & ouercome feare,
and lift vp them selfe with faith,
vndoubtedly iudging þ they haue
remission of synnes, & are accoun-
ted to be iustified, according vnto
the promise for Christes sake.

Gala. iii.

Therefore saith Paule that we
should take the promise in spi-
rite by fayth, that is when we a-
fraid for the iudgemēt of God, do
lyft

of Diuinitie.

lyft vp our ſelfe with faith, which
leaneth vpon y^e promiſe of Chriſt
There are fantaſticall & mad ſpi-
rites to be condemned, as the A-
nabaptiſts, which loke to be ligh-
tened by the holy ghoſt, wythout
the word of God. Alſo thei which
do imagine the holy ghoſt to run
before the word, & when they per-
ceyue that they haue thoſe newe
lightninges, they faine that they
wyl beleue. Alſo diſputacions of
predeſtinaciō are to be caſt away
here. For lyke as the doctrine of
repentaunce which rebuketh ſin,
is vniuerſal, & there is an vniuer-
ſal cōmaundement of Chriſt: euē
ſo is the promiſe of the Goſpel v-
niuerſal, cōmaūding that we ſhal
al beleue in him and that we ſhal
iudge this to be the euerlaſting &
vchanceable wyl of God, that
for Chriſtes ſake al theſe thinges
are

The summe

are vndoubtedly graunted vnto
vs which the Gospell promisseth

¶ Haue we then merite in recon-
ciliation?

We haue no merite wherby we
can obtaine grace, that is remissi-
on of synnes, and reputacion of
righteousnes, but it is the vnde-
serued reward, as Paule saith it
is the gift of god, not of you, least
any man should glozy. Also: the
gift of God is eueralsting life.

Roma, vi.

Therefore this meane is taken
awaye in reconciliation, not be-
cause we should do nothing & be
idle, but because the promise is a
reward, to the intent it may be cer-
taine, that is to saye, not hauing
ought of the condicio of our wor-
thynges, and yet we in the meane
season must receyue and not re-
iect the promise.

¶ Whych be the effectes of grace?

The effectes be morions of the
holy

of Diuinitie.

holy ghost, which be when we receiue the Gospel. And the first & principal effect is faith, whereby we lyft vp our selfe & iudge God to be mercifull vnto vs for Christes sake. Thys motion is called a receyuinge, for wyth fayth, the threatninges & feares of synne & death be ouercom. And this trust is deliuerance from synne & euerlastyng death, and the verye begynnyng of euerlasting lyfe.

Then after folow other motions that is to say, a new obedience toward God, inuocaciō, feare, loue, patience, & other vertues. There be also other effectes of grace, the helpe of God agaynst the deuyl & death, comfort in aduersities: Also deliuerance from the law.

The last effect is which foloweth the small cause: reuuiuing of w hole nature, & euerlasting lyfe.

The Summe

Q By what means dothe grace deli-
uer vs from synne and death, sepunge
syn remayneth as yet infixed in our
flesh, and also bodely death?

A Answer: Although in this life
the flesh abydeth as yet vicious,
yet this present infirmitye is not
imputed vnto them which beleue
although this euyl by it owne na-
ture is synne, or a thing which de-
serueth dampnacion, moreouer,
newe incursions and a newe life is
begun in vs, which shall be made
perfect, when this flesh mortified
shalbe renewed And so grace deli-
uereth from synne after .ii. sortes
For it is remission of syns which
be paste, and forgettenes, or not
reputing of the present euil wher-
by he is in vs, and remayneth infix-
ed in our flesh. Secundarelye we
be deliuered from death, for now
is everlasting death taken away
so them whych beleue.

Then

of Diuinitie.

Then remaineth as yet bodelie
death & other aduersities in thys
lyfe, but yet is Death robbed of
his darte, and onely bodely Death
is, both remayne, for thys purpose
that thys vicious and corrupted
fleshe should be abolished. After-
wards shall thys bodely Death be
also abolished, and a new glorifi-
ed nature shall come after in the
resurrection of the Dead.

¶ Wherfore maketh Paule difference
betwene Grace and the reward?

Paule calleth grace remission of
synnes or reconciling, or the vnde-
serued accepting for christes sake
He calleth the reward the geuing
of the holy ghost, and euerlasting
life. Therefore this word reward,
signifieth y very effectes of grace
wherof I haue spoken. But al-
though these two be so coioyned,
yet Paule learnedly maketh diffe-
rence

The summe

cence betwene the for a necessary
cause. And thys is the manner of
Difference as is aboue sayd. For
althoughe it be necessary & newe
spiritual motiōs be begun in vs,
yet our conscience is struiuing, and
before the iudgemēt of god must
not haue respect to the reuiuing of
it which is don by the holy ghost,
no: yet to seeke if it haue vertues
inough or no, whether it beleue
and loue inough. For so can it ne-
uer be certified of remission of sin-
nes, but it must playnlye behold
the promise of the gospel, & iudge
that it hath vndoutedlye remissi-
on of syns vnderferued for Chri-
stes sake, not for anye dignitie or
vertues which it hath.

What signifieth the spirit of grace,
and prayer in the Prophet zachary?

zacha. xlii.

Zacharias hath most pleasant-
ly described the benefites of the
new

of Dilauntye.

the new testament in these wordes
I wyll poure out vpon the house
of David the spirite of grace and
of prayers. He calleth the spirite of
grace, whereby we knowe that
God is merciful vnto vs, and for-
getteth our synnes. The spirite of
prayers continueth all inwarde-
ly, woorthyp, inuocation, and all ex-
ercysinges of faith, whych the ho-
lye ghoſte perfourmeth, after we
haue receyued comforte, & beleue
that we haue remission of syns
for Chryſtes sake.

Of Iuſtification.

What ſignifieth theſe two wordes,
to be iuſtified, and iuſtification?

In be iuſtified, ſignifieth
properly in y^e Hebrue phra-
ſes to be quyt from synne, and to
be pronouncd iuſt, that is to ſay
acceptable, as if thou would ſay,
he

The summe

Roma. iii.

he is absolued and reconciled or
recyued into fauour. So sayth
Paule: To hym which beleueth
in him which iustifieth & vngod-
ly, that is to say deliuereth & pro-
nounceth righteous. Euen so iu-
stification signifieth the reconcil-
ling or acceptaciō of God. For al-
though it be necessary that newe
motions be in them whych be re-
conciled, yet iustificaciō must not
be vnderstāded in this propo-
sitiō, we be iustified by fayth, of the
diuision of qualities or newe ver-
tues: But it must be vnderstan-
ded in referring to an other thing
that is to say, the wyll of God, ac-
cepting & allowing vs, eac̃e woth
the remission of synnes, and paci-
fieng of conscience. So also thys
word (Iustus) signifieth in com-
parison of an other, not one haue
ing new qualities, but one recon-
ciled

of Dyluittie

ciled or accepted, hauyng remission
of synnes.

What doth iustificacion contayne?

It cōteyneth thre members, remission of syns, acceptacion vnto euerlasting life, and geuyng of the holy ghost. Althoughe the rest be contained in remission of synnes, yet for the cause of teaching, it is expedient to dyscerne these three that we may perceiue all these to be giuen vnto vs not for our woorthines, but onely by mercede for Christ. And not to be imagined, that although we obtayne remission of synnes by mercede: yet after that we be iustified by our owne qualities or vertues.

How is iustificacion?

It is sayd aboue in the Gospell these. ii. to be taught, repētaunce & remission of syns in my name. Therefore we must begyn wyth

C. i.

the

The summe

the same preaching whych rebu-
keth synne, and setteth foorth the
benefites of Christ. Therefore
thys is the waye of iustificacion.
Contricion is necessarye, whych
may esteeme that God is angrye
with synne, and may earnestly be
sory for it. In such feares the con-
science must be lifted vp wth faith,
which taketh the promyse of the
Gospell of Christ, and according
vnto it determineth our syns to
be forgiven vs, & that we be repu-
ted iust, and inheriters of euerla-
sting lyfe for Christes sake by his
mercy, of our part undeserued.

When we be so comforted in re-
pentance or contricion we be iust
or acceptable vnto god, that is to
say, we haue remission of syns, &
acceptacion vnto euerlasting life,
not for our digniti, but for Christ
whom neuerthelesse we must re-
ceiue

reue wyth sayth. And when we
take comfort after thys sorte, we
receyue also vndoubtedly the holy
gost which styreth bp our hartts,
p they begin to haue new moctes
as feare of God, faith, loue. &c.

¶ Wherby be the causes of iustifica-
cion?

The first and principall is the
holy gost, hereunto is an other
to be ioyned, that is to saye the
woord whereby the holye goste
doth mooue, and it taketh effect.
Thirde our wyl, when it is mo-
ued of the holy gost by the woord
it ought not to resist, but to con-
sent and receyue the woord, accor-
ding vnto this: if ye wil heare his
voyce, harden not your hartes.

¶ Doth not our wyl somethynge?

When we say men to be iustifi-
ed not for their deseruinges, and
the merite is wythdrawen from
workes, that must not be so take,

The summe

as our wyll should do nothing at
all, & be as a very stone or ymage.
But seying we must begin of the
word, as I haue said, mans wyll
doth certainly somthing. It (in-
ued of the holy ghost) agreeth or
consenteth & receiueth the word,
& doth sustayne or bphold it selte
therwyth, for it ought not to cast
away or resist the woorde. Also it
must esteeme that Christ doth ver-
fainedly keepe his promises, that
is to sai that he wil geue vnto the
which beleue, the holy ghost; that
he wil take effect by hys woorde.

What is the meaning of thys say-
ing: we be iustified by fayth?

This sentence is diuersly depra-
ued: Some do expound it, wyth
faith, that is to sai, with y whole
doctrine of religion, or with obser-
uing of chrysten profession, or obe-
dience of all vertues. These doo
plainly

plainly depzaue the word sayth, & call it a knowledge or profelion of doctrine, & thei speake nothing of Chriſt, nothing of truſt, which liſteth by & comforteth conſciences. And they ſticke onely in the doctrine of the law. Otherſome, although they be ſomething wiſer & graunt that by the word (fides) not onely the knowledge of the hiſtory is ſignified, but alſo truſt: yet do they imagine a Sinecdoch to be in this word (we be iuſtified by faith) becauſe it is the moſt excellent vertue, & beginneth godlines, therfore may iuſtification be attributed vnto it, yet not ſo that other vertues ſhould be excluded fro iuſtification, & is to ſay loue. &c. But theſe do alſo erre from the ſentence of Paul, and do leane too much vpon their owne qualities, they thinke that they be iuſtified

for the dignitie of p or other vertues whych must be in holy men.

But the true interpretacion is: we be iustified by faith, that is to say, by the trust of mercy for Christes sake we be iustified, or acceptable before God. Therefore thys word must be vnderstanded in a comparing with an other. We be iustified with faith, that is without our deservyng, by mercye be we counted righteous. But thys mercy must be taken with fayth. Therefore the minde of Paule is, that we be iustified by faith, that is to say, not for the dignity of our qualitties or vertues, or for any thing which is in vs, but for an other thing which is without vs, that is to say for Christ we be reputed righteous.

What doth this word (gratis) except
It doth not except repentance

of Diuinitie.

or contricion and good woorkes,
but it excepteth the condicion of
our woorthines, and it attribu-
teth the cause of the benefit (that
is to saie remission of sinnes and
geuing of euerlasting life) onelie
vnto mercie.

¶ Wherefore is it necessary to make
this exception?

This doctrine is al together to
be referred vnto the very conten-
cion of the conscience before the
iudgement of God, nor it can not
be vnderstanded, vnlesse y^e minde
be referred vnto the said contenci-
on or struiuing. For in so great
feares our conscience hath experi-
ence, that we cannot set our ver-
tues & merites before the iudge-
ment & wrath of God, nor it can
not be quiet, or ouercom douting
& despaire, so long as it seeketh it
vpon vertues and good woorkes.

C.iiii.

David

The summe

David althoughe he had many excellēt vertues and merites, yet can he not certainly esteeme that he obtaineth remission of synnes for them, but all these vertues be oppressed with one sinne. Therefore to obtaine a quiet conscience and to ouercome feare and Desperation, he is compelled to seke the vnderferued mercy, nor he can not rest before he obtaine the voice of the gospel with faith, that his sin is forgiven him without his Deseruings. Therefore then is this sentence to bee holden, that wee be iustified without Deseruing by mercy for Christes sake, that the benefite may be certain, and that consciences may haue a sure comfort, and that Desperation may be ouercome with faith.

And this same woorde (gratis) properly maketh difference betwene

of Diuinitie.

toene the law & the Gospel. For
the law hath also promises, but it
gratiteth not remission of synnes
for nought, but it requireth the
condicio of our fultylling the law
or obedience. This the is the prin
cipal cause, wherfore it is necessa
ry to defende this exception, that
is to say, that the promise may be
certain. The second cause is, that
due honoure bee attributed vnto
Christ, that is to saye, that we e
steme verely that we haue the be
nefitcs of the gospel for his sake,
& that we may learne to vse hym
for our mediator. For they which
hold not this doctrine, doo robbe
Christ of his due honour, nor thei
canot take him for their mediator

¶ Shewe the testimonies of this ex
ception.

They be iustified freely by this
grace; by redemption in Iesu
Christ

The summe

Galath. iiii.

Ephe. ii.

Galath. ii.

Ritus, iii.

Christ. &c. Itē: therefore by fayth freely. &c. Item: Through grace be ye saued by fayth, not of your selfe. For it is the gift of God, not by woorkes, knowing that a man is not iustified by the woorkes of the lawe, but by fayth in Iesus Christe. Not by the woorkes of ryghteousnes whych we haue done, but by hys mercye hath he saued vs.

¶ Is not thys proposition true, we be iustified onely by fayth?

Answer: It is true, for it is al one to say we be iustified frely for nothing, and to say we be iustified by faith. And the sentence shall be better vnderstand, if it be chaunged into a comparison to another. We be iustified onelie by mercie, for it is so muche, onelie by faith, that is by the trust of mercy onelie be we pronounced iust.

But

of Diuinitie.

But although this particle (alone) be not added, yet this proposition (we be iustified by faith) is plainly an exception. Because to say, we be iustified by faith is for the same purpose, that is to say, because faith leaneth onely upon mercy, not of our dignitie, & it signifieth trust of mercy onely, and it is set against the trust or confidence of our owne dignitie and woorkes. Therefore it is a contrary saying to say, we be iustified with faith, and then to imagine that we be iustified for our woorkes, or deserue remission of sinnes and euerlasting life.

¶ I argue contrary.

Thou saidest before, y^e contriciō & repentaunce wer necessary: therefore faith alone doth not iustify,

I answer, this particle (alone) doth not except repentaunce or
_ contri-

The summe

contricion, nor it is not so to be taken, that fayth alone is in them which be reuued, & no other vertues. But it excepteth the condiction of our worthines and merites as the cause of reconciliaciō, that is to saye that we be reputed iust for none of our woorkes. And the cause of iustificacion, that is the pryse of remission of synnes, doth not attribute the merite of euerslasting life vnto vs: but that repentaunce and beginning of new obedience be in vs, yet haue we not therfore remission of synnes.

¶ An other argument.

☞ We be iustified wth fayth.

Faith is a woork.

☞ Therefore be we iustified by woorkes

Here doth the answer of them not auaille which say, fayth is the woork of God, because loue also & other vertues be the woorkes of
God

of Diuinitie.

God, yet are we not iustified by them. The maior is not so to be vnderstāded, we be iustified with faith, because it is a worke or quality in vs, but because it leaneth vpon mercy, and receiueth mercy. And thys saying, we be iustified with faith, must be vnderstāded by the way of a comparison, that is to say, by mercy be we pronounced iust, but it must be receyued with fayth. Although then fayth be a worke, or new quality in vs: yet be we not iustified by the worthynes thereof, for this faith is as yet vnperfect, lyke as other vertues be, but we be iustified by that thyng whereupon fayth leaneth, & the whych fayth receiueth that is to say for Christes sake.

¶ If we be not iustified wth good woorkes, what neede we then to doo good woorkes?

Answer: the benefite of iustification

The summe

ification is wholye attributed to Christ, nor it hangeth not of our dignity, to the intent it should be certaine. And yet new obedience is necessary, as the effect necessarily folowing. For whē we receyue remission of syns by faith, & be reckened iust, a renewing is also created within vs, which is the beginning of a new & everlasting lyfe, but the begynnyng of the said new everlasting lyfe, is in deede thys sayd new obedience. Therefore this said new obedience is necessary in them which be iustified.

Questiō of Paule nowe converted, or renewed, is Paule iustified after his conversion wyth sayth onelye, or wyth sayth & works, or new obedience also?

Answer: He is iustified onelye by sayth. For although he haue now a new obedience, & excellent vertues, yet can he not iudge hyselfe persō to be accepted for those vertues

of Diuinitie.

kes. For he perceiueth þ the said new obediēce begun now in hym doth not satisfy the law, nor he cā not set vp hys vertues agaynst þ iudgemēt of God, like as his self sayth: I knowe no euill þ I haue done, yet am I not therfore iustified. Therfore it is necessary that he iudge the person to be acceptable for an other thing, þ is to say for christ. Thē after because faith beginneth vpon mercy, & iudgeth it selfe therfore to be accepted before God, it cānot be said that we be iustified with faith & woorkes together. For it should be a cōtrary saying to put our trust in mercy and in our own dignity also.

¶ Of good woorkes.

¶ What is to be holden in the doctrine of woorkes?

1. What woorkes be required?
2. Howe be they done?
3. Whether they satisfy the law or no?
4. Howe be they acceptable?

5. Of

The summe

1. Of the meryte and cause of good woorkes.

Q What woorkes be required? and whych be good woorkes?


A God requireth not only outward woorkes whych be a certayne ciuyll forme of lyuyng and carnal iustice, which is in hipocrites, & the vngodlye, for that may mans wyll in a maner perfoyme, without the holy ghost and god requireth it also of them which be not sanctified: but he requireth also inwarde motions of the hart, that is to say, the feare of God, trust, inuocation, loue, patience, and such like, according vnto this sentence: I wyll geue my lawe in their hartes. And Christ sayth: vntyll your ryghteousnes abound more then the righteousness of the Scribes & Phariseis, ye shall not enter into the kyngdome of heauen.

There

Therefore good workes be not
onely outward workes, but also
inward and spirituall motions.
But I cal those onely good wor-
kes which be comaunded of God
and be taught in the ten comaun-
dementes. Wherefore when tri-
quity is made of good woorkes,
we must haue respect vnto the .x.
comaundementes, and it is to be
knowen that onely they are to be
called good woorkes whych are
taught in the .x. comaundementes.
For there must be a testimony of
the word of God, what workes
God requireth, & which be accep-
table vnto God. But it is not to
be iudged that those woorkes do
please God whych haue no testi-
monie of hys woorde, lyke as the
works of traditions, & kindes of
worshipping, of our own election
be, but the scripture doth rather
refuse

The summe

refuse those woꝝkes, and denieſt
the to pleaſe God as Chriſt ſaith
they woꝝthyp me in vayne woth
mannes commaundementes.

 Say the regeſter of good woꝝkes is
tayne in the ten commaundementes.

- Unto the firſt belongeth repen-
1. tace oꝝ feare, faith oꝝ truſt of mer-
cie promiſed foꝝ Chriſt, and loue,
alſo obedience in aduerſities, oꝝ
paciencie,
 2. Unto the ſecond precept pertain-
eth inuocation, thankſgeuyng,
acknowledging of the doctrine, &
preaching of the woꝝd of God (yf
thy vocation require it,)
 3. Unto the thirde belongeth obser-
ning of comon ceremonies which
be ordeyned of God, reuerence to-
ward the miniſtratiõ of the woꝝd
 4. Unto the fourth, the duties per-
taining towarde lyuyng, obedi-
ence toward Parentes, diligence
in our vocation.

Unto

Unto the fiftē, vengeaunce, ha- 5.
fred and enuy forbidden.

Unto the sixt, chastitie, faithful 6.
nes in mariage, temperaunce and
sobernes.

Unto the seuēth, iustice in coue- 7.
nautes, & vsing of our goodes,
liberality, almes dedes.

Unto theight truth in al our ly- 8.
uing, to hate dissembling & lyinges

Unto the nyynth and the tenth 9. 10.
belongeth resysting of concupis-
cence and euyl affectiōs.

¶ The second question.

How are good woꝝkes done?

Here must this rule first of al be
obserued that it is impossible to
fulfyl the law without faith. For
seyng it is not sufficient to accom-
plish external woꝝkes or the fau-
tasy of the lawe, but inward mo-
tions of the hartes are required.
This true obedience canne men
not accomplyshe wythout fayth,

or without the vnderstanding of
the Gospell of Christ.

But by this rule, without faith
the law is impossible to be vnder
standed, two waies. First of spirit
tual obedience, as it is sayd. For
although we fulfil in a maner ex
ternal woorkes, yet in the agony
or stryunge of conscience when
their hartes perceyue the wrathe
and iudgemēt of God, then dout
they, they flee God, they dispaire,
they loue not God, they cal not bp
on him, therefore they fulfill not
true obedience. Secundarely it
is to be vnderstanded also of ac
cepction, that is the selfe thing al
so which man doth without faith
doth not please God, because it is
not done in the trust of Christ the
mediator. For without Christ
nothing can be acceptable. Ther
fore sayth Christ himselfe: without
out

out me can ye do nothing.

Therefore it is necessary that the Gospel of Christe be added unto the doctrine of the law, and faith is necessary for the accomplishing of the law. So then be good woordes done, when our hartes be lyfted vp with the Gospel, the holy ghost mouyng, & we also consenting, then is the holy ghost receyued also, and new spiritual moeions are begun in vs. Our hartes after they iudge by faith that god is merciful unto vs for Christes sake, that God taketh care for vs & wyl heare vs, the acknowledge we God the father, and we deliuered from doubt and desperacion do begyn to loue god butainedly, to call vpon hym, and to put our trust in his helpe agaynst all iopardies & perils, we take aduersities in good trooth, & fulfill our

The summe

obedience, for the glory of god we helpe our neyghbours, we do the duti of our vocacion more diligētly, & we accomplishe the exercysing of godlynes, chastity, diligence in repressing our affections & suche lyke. Therfore this is the benefit of the doctrine of the gospel whē it teacheth of fayth, it learneth how the holy gost shalbe receiued which stirreth vp in vs new motions, and we vnderstande howe the law is possible as paul saith the law is stablished by fayth.

The third question.

Whether new obedience doo fulfyll the law, and be without synne? no.

Although new obedience be in them whyth beleue (as it is said) yet is it to be knowen, the said obedience to be vnperfyt, & not to be without synne, but that much infirmity and vice doth remaine as yet,

of Diuinitie.

yet, euen in them whych be sancti-
fied. Wherefore thys new begun
obedience (so much as pertaineth
vnto it selfe) doth not satisfie the
law, nor cannot be set against the
iudgement of god. For ther is as
yet in holye men concupiscence
whych is by the own nature syn,
and deserueth death, nor it is not
ydle, but ingendereth perpetuall
vicious affections. Therefore ho-
lye men can not iudge or esteeme
themselue to be iust & please God
for new obedience sake. But they
are compelled to seke mercy, & be-
leue that they please God onelye
for Christes sake. So perceiue
they that continual repentance
is required of them, and that they
haue euer nede of remission of sins
lyke as Christe requireth repen-
tance of al men, least they shoulde
be too proud of y^e confidence of their

J. iiii.

own

The summe

own dignity, whē he sayth. Ther
is ioye with the Angells for one
synner whych doth repentaunce,
more then for nyne & ninety iust.

Therefore the doctrine of our ad
uersaries is to bee condemned,
which sayneth that Sayntes be
without synne and concupiscence
(whych they call an enticement
not to be by it own nature sinne)
and they iudge those which be re
quyred to be iustified by their owne
obedience. So take they Chyſte
utterly away, and blinde the doc
trine of the Gospel.

Testimonies that synne remaineth
as yet in Sayntes.

1. Iohn. i.

Roma. vii.
Roma. v.

If we say that we have no syn,
we deceiue our self, and the truth
is not in vs. In my flesh I ſee
the law of synne. &c. Agayne, he
hath bytte by all vnder synne, to
the intent he might be mercifull to
all

al. Enter not into iudgement with **psal. clxii.**
thy seruant, for no man shall be
iustified in thy sight. If thou shalt **psa. cxxix**
observe iniquities (O lord) who
can continue. Who vnderstandeth **psal. xlviii.**
trespasses. &c. Blessed is the man **psal. xxxi.**
to whom the Lord hath not imputed
syn. Therefore sinne might be
imputed vnto al men, no not the
sayntes, be without syn, as it fo-
loweth in the psalme. For thyg
shal euery saint pray vnto thee in
due season. Also the sayntes doo
acknowledge these syns whē they
pray: forgeue vs our fautes, &c.

The fourth question.

¶ Seyng that synne remaineth also
in sayntes, how can the new obe-
dience be acceptable?

¶ Hereof is it specially necessary,
cōscience to be instructed in the
church, w^h what meanes our new
obedience is acceptable, seyng it
is vnperfect & falleth much from
the

The summe

the perfection of the lawe : So then is it to be answered. Thys newe obedience pleaseeth not for the owne dignity or perfectiō: but for Christ, so also the obedience which foloweth, or good workes although they be defiled with sin whych remaineth as yet in nature, yet heretofore accepted for christ & that whych is vicious is forgiven the which beleue for Christe the mediators sake. So is it to be knownen, that as well the person as the worke is accepted for Christ, and that thys newe obedience, by mercy for hys sake is allowed & reputed as though the law wer satisfied, and it is called fulfilling of the law, or righteousness, because we be now chyldren and inheritours wyth Christ.

¶ Testimonies that thys newe obedience is acceptable.

Now

of Diuinitie.

Now is there no condemnation
vnto them which walk in Je-
sus Christ. &c. Also if ye shal mor-
tify the woorkes of the flesh wth
the spirite. Agayne: In Christ
neither circumcision is of any va-
lure, but fayth by loue taketh ef-
fect, our loue then is acceptable,
but so that faith be knyt wth it,
whych receyueth before Christe
the mediator. He whiche in
these thynges serueth Christ, he
pleaseth God and is allowed of
men. That ye may offer spiritual
sacrifices, acceptable vnto God
for Christ. &c. Because we keepe
hys commaundementes, and do
these thynges before hym whych
be acceptable.

[The fyft question.

Of the dignitie and causes of good
woorkes.

This doctrine dothe greatly
adorne

The summe

adorne and commend the endles
greatnes of the mercye of God,
wher we perceyue our obedience
to please God for Christes sake, &
to be reputed for the accomplishing
of the law, and to be adorned
with great praise, and to be called
righteousnes, worship, sacrifices
wherewith God is honoured, also
to deserue great rewardes. Wher
fore the dignity of good woorkes is
not to be diminished, but rather
amplified, that it may inflame in
vs desire of wel woorkyng.

¶ Wher be the causes then whych
shuld prouoke vs unto good woorkes?
Three: necessitie, dignitie, the re-
wardes whych are promysed, ex-
ercysyng of fayth, and the helpe of
the holy Ghost.

¶ Whych is the first cause?

The necessity of good woorkes.
For fayth must encrease in vs by
continual exercyses in immoracion
repent

of Diuinitie.

repentaunce, & perils, according
vnto thys: Do the worthy frutes
of repentaunce. &c. For faith can
not consist with an euyl consciēce
because it is the fruite that God
is mercifull vnto vs, an euyl con-
science iudgeth the contrary. Also
they whych doo repent, but geue
them selve to vicious lustes & de-
sires, do not kepe their faith. For
faith seketh for remission of sins,
it is not delited with syn, nor the
holy gost doth not remaine in the
which geue them selve to vicious
affections accordinge vnto thys:
He that worketh sin, is of the de-
uil. Peter monisheth the same: en-
deuour your self (saith he) that ye
make sure your vocaciō & election

Whych is the second cause?

The dignity of good woorkes.
For althoughe in our great infir-
mity we ought not to iudge aro-
gant

The summe

gantly of our selfe, yet our vocacion is much to be made of, and although our vertues & good woorkes be not pure & cleane ynough, yet belong they vnto the glory of Christ. Therfore their dignity is great, & that we shall knowe that thei do greatly please, god adourneth them with honorable titles for they be called sacrifices, that is true worshipping and honors wherbyth God is delited. Christ sayth that the father is glorified byth our good woorkes. Peter sayth that we be a holy priesthod ordeined to offer spirituall sacrifices, and acceptable vnto the father by Christ. Moreover, seying good deedes and good woorkes be the giftes of the holy ghost, it were an vnthankeful and an vngodli hart which wold not knowe the authour. Also good woorkes
be

of Diuinitie.

he sacramentes, that is to say te-
kens, aduonising vs of the wyl
of God, & testifieng that we haue
remission of sinnes, & other godly
benefites, accordyng vnto thys:
forgeue ye, & ye shal be forgeuen.

¶ Whych is the thyrde cause?

Rewards as wel bodely as spir-
ituall, whych good woorkes de-
serue. But although euen in this
life rewards are geuen vnto ma-
ny, yet because the church is sub-
iecte vnto the crosse, the mooste
speciall and excellent rewarde,
shalbe geuen after thys lyfe, lyke
as Christ sayth: your rewarde is
plentious in heauen. And Paule
saith, godlynes hath promises of
present lyfe & of the lyfe to come:

¶ Which is the fourth cause?

Exercising of fayth, for therfore
doth god adde promises vnto the
woorkes, & we should exercise our
fayth

The summe

faith by such occasions, we should thinke that therfore we ought to geue almes, because that Dutye pleaseeth God, & we should beleue that God wil in like maner be beneficial and good vnto vs. Lyke as the example of the wydowe of

lii. Reg. xlii Sarepta teacheth vs.

Whych is the fyrst cause?

That they which go Diligently about to do good workes, be holpen of the holy ghost & preserved, least the diuel should drawe & entice the into dangerous errours & vngacious mischiefes. Therefore Christ saith: I will not leaue you fatherles. Thys benefite of God can no mans mouth prayse enough. For the craftes & wyles of the diuel can no mans wisdom escheue wout the help of y^e holi gost. Therefore let these causes styr vp & prouoke vs vnto good workes.

But

of Diuinitie

¶ But what of euill woꝝkes? Do they hurt vs or no?

Yes, first of al they deserue the wrath of God, and euerlastyng dampnacion. Secundarely they deforme the gospel, and the glory of God, as he saith: For your sake is the name of God euill spoken of among the Gentiles. Thirdly they haue present punishment, the tyranny of the deuyl, whych hath the vngodly in hys power, and doth dꝛyue them to al kindes of errours and mischiefe.

There foloweth also bodely punishment, warre and other wretchednes and miseries. Moreover all spiritual exercises be hindꝛed, faith is dead in them which geue them selues vnto vices. Finally, that whych is most horrible, sins deserue hardenyng of the hart, & synnes be punished wyth moze

G.i.

mis

The summe

mischeuous synnes. These causes ar diligently to be considered to the intent we shoulde cast out of our hartes fleshye surenes or cōfidence, & that we shuld learne to feare the wrath of God, & stir vp our selfe vnto good woorkes.

Q Do good woorkes deserue euerlasting lyfe?

A answer: Som although they graunt that good woorkes do not deserue remission of synnes, yet afterwardes they Imagine that good woorkes deserue the euerlasting lyfe, in them which be rewarded, but it is not to be iudged that euerlasting life is geuen for the clenlynes & dignitye of those woorkes, but it is the vnderferued benefit or reward, & it is geuē by mercy for Christes sake. And the cause is þ our obediēce is euer as yet vnclean, or it pleaseth not for

it

of Diuinitie

it oon sake, but by Christ doth it
please. And ther is no man which
is so mad or impudēt, if he search
his owne conscience, that dare be
so bolde as to affirme, that hys
good dedes be worthy euerlastig
lyfe for them. So saith Paule: I
am nothing gilty in my consciēce
and yet I am not iustified there-
fore. If Paule now holy & ful of
good woorkes denieth hymselfe
to be iustified with them, he iud-
geth much lesse that they deserue
euerlasting life. Also Christ saith:
when ye haue done all whych be
commaunded you, saye yet ye be
vnprofitable seruaūtes. He hath
thit vp al vnder sin that he might
be merciful vnto al. Nor we may
not suffer this to be mocked with
the subtil cauillacions, whereby
they saue Sinedochine, y is to
say, although good woorks be not

Roma. x.

The summe

the whole merite, yet be the part
ly and lesse principall merite. For
so shoulde sayth leane vpon that
sayd parcial merite, which is im-
possible. For it is a cōtrari saying
to esteeme that we receiue euerla-
sting life for nothing by mercy for
Christes sake, & then to ymagine
that our obediēce deserueth euer
lasting life. And that same parci-
al (if so be there wer any such) yet
shuld it be vtterly shake of, of vs
in the battail of conscience, when
we shuld perceyue our obedience
not to be suche, as it ought to be.
To be short, none of our merites
can be set against the iudgement
of God, for the lawe doth euer ac-
cuse vs and condempne vs of sin.
As Paule saith: the power of syn
is the lawe, but thankes be vnto
God, whych gaue vs the victory
by Christ. &c. Therefore is it to
be

of Diuinitie.

be iudged, although our obediēce
be not the merite of euerlasting
lyfe, nor wee are not saued by it,
but for Chyistes sake wythoute
our deseruinges, yet it is our du-
ty, which must necessarily folow,
and it deserueth rewardes, bothe
bodely and ghostly, which shalbe
geuen vs partly after this lyfe as
Christ saith: Geue and it shal be
geuen vnto you.

¶ Wherefoze then is euerlastyng lyfe
called a reward, as it is sayd: he shal
geue vnto every one accordyng vnto
hys woorkes. &c.

¶ Answer: It is a phrase of the
lawe, whiche describeth in what
state they shal be, to whom euer-
lasting lyfe is geuen, and it saith
that euerlastyng lyfe is geuen to
them which be iustified. For whe
the lawe speaketh of woorkes, it
meaneth the righteousnes of eue-
ry one. So speaketh the lawe as

though we had fulfilled the lawe
 wyth our obedience, and were so
 reckened iustified, & it promiseth
 euerlasting lyfe vnto them which
 be iustified. But in the meane
 tyme we must learne in the Gos-
 pel, that by fayth frely we receiue
 imputyng of ryghteousnes for
 christes sake, & that eue so as we
 our selues had fulfilled the lawe.
 Therfor because righteousness or
 fulfilling of the lawe is imputed
 vnto vs: therefore is euerlasting
 lyfe promysed vnto vs, as iusti-
 fied, not because our obediēce is
 worthy so great a benefit, but be-
 cause for christes sake we be now
 reputed iust, & the reward is due
 vnto vs, not for our worthynes,
 but because it is promised vs for
 Christes sake. And this reward
 is not the recōpence of the due of-
 fice, but it is of an undeserued
 gift

of Diuinitie.

gift or benefit, & yet not for the obedience whiche is not due, but which is due yet in vs it is vnperfect, and doth not satisfie the law.

Some woe wout to speake also in thys place, of the difference of mortal synne and veniall. For because synne remaineth as yet in holy men, it is necessary that difference be made betwene sinnes, whiche remaineth as yet in the sanctified, and which maye stand with fayth and good conscience, & which can not stand wth faith, but be such, & they which do commit the, fall from the grace & fauor of god & be no more couëted holi, like as y^e adultri of Dauid was. But of this differēce, it is aboue sayd.

Of Rementaunce.

What is repentaunce?

It is wherby we be mortified frō syn with true cōtricion

G.iii.

The summe

clon, & raise vp our selues wth faith
to receiue remission of our sinnes
How many thynges be necessary to
them whych do repent:

Two, contricion and faith.

What is contricion?

It is feare and sorowes of consci-
ence whych perceyueth that God
is angry wth sin, & is sorow that it
hath synned. Hereof be many tes-
timonies in the scriptures. Doo
repentaunce, & beleue the gospel.
Cut your hartes. &c. Where shall
the Lord dwell? In a contrite &
humble spirite. Cease to doo fro-
wardly. And this contricio must
encrease. Vnto that we acknow-
ledge not onely oure outwarde
synnes, but also our inwarde fyl-
thynges. Wherefore repentaunce
is not in hypocrites, which be af-
flicted wth no sorowe, yet in the
meane season stand they in their
own conceit, as though they wer
cleane

Marke.i.

Joel.ii.

Isay.lxvi.

of Diuinitie.

cleane from all synne. And Christ
doth offe most earnestlye rebuke
this carnal surenes. Unles (saith
he) ye wil do repentance, ye shal
altogether perish.

From whence come these sorowes
and feares in vs?

By the word of God whych re-
buketh synne. The wrath of God *Roma. 1.*
is declared vpon all vngodlynes.
Also the holy ghost shal rebuke *John. xvi.*
the world of sinne. &c.

What then, is sayth necessary to
them whych do repent?

Yes, for it is the trust whereby
euery one beleueth that his syns
be forgiven for Christes sake vn-
deserued. This faith must esteeme
that the sinnes be forgiven thee.
Thereof be many testimonies in
the scriptures: Unto him geue al
the Prophetes witness that they
which beleue in hym, shall haue *Act. 18. 28.*
remission of their synnes for hys
names

The summe

Roma. v.

names sake. We iustified by faith
haue peace wyth God, that is to
say, appeased & quiet consciences

Roma. iii.

And that synnes be forgiven
for nothyng, vnto the vnworthy,
these places testify. We be iustifi-

Ephe. iii.

ed wout our deseruinges by hys
grace. We be saued by grace, it is
the gift of God, not of you. Item

Roma. v.

by hym haue we entraunce vnto
the father. And I haue sayde, I

Psal. xxi.

wyll acknowledge my vnrygh-
tesounes agaynst my selfe vnto
the Lord, and thou forgiuest the

Roma. viii.

ungodlynnes of my synne. When
it was impossible vnto the lawe,

Roma. iiiii.

God sent his sone in flesh. Ther-
fore by faith without deseruing.

Thys faith maketh difference
betwene the contricion of Peter
and Judas, of David and Saul

The contricion of Peter and
David was profitable, because

it

of Diuinitie.

It had faith. Whereby they did receyue the mercye promysed and were comforted. But the contricion of Judas and Saule auailed nothing, because they did not ioyne this faith wth it. This faith also maketh difference betwene seruile feare, and childly feare.

☞ Seruile feare.

Is feare without faith.

☞ Childly feare.

Is feare where vnto cometh faith whiche lifteth vp and comforteth the harte amonge suche feares.

☞ But what say ye of confession and satisfaction?

These be come of an Ecclesiastical rite of an open repentaunce for in olde tyme they whiche were accused of open synnes, were excommunicate, nor they were not receyued, vnlesse they woulde fyrste make confession,
and

The summe

And testifi befoze the pastors that they would amend their maners and vnlesse they dyd aske absolution. After that was satisfaction added, that is to say, a certaine open chastising. But this custome of confession is abrogated long ago in the Greke church, because a woman so confellyng, was defiled in the temple of a certain Deacon. Therefore suche custome is not of Gods law.

What is the common confession, whych is done vnto the Priest?

It is a nombryng of synnes, yet not commaunded of Gods lawe. It is yet expedient to be kept in the church, for the cause of absolution and learning. for by that occasiō the vnlearned mai be heard and more comodiously instructed of the whole doctrine, and it is an vncomelye thyng that a man should

of Diuinitie.

Should come vnto the communio
being nothing atal searche d. But
yet it is to be knownen that consci
ences are not to be loden or ouer
charged with nombryng of syns.
For they may without that, aske
counsell and absolucion. For this
nombryng of syns is vnpossible,
according vnto this: Who vnder
standeth his synnes. &c.

☞ A reason agaynst you.

The iudge doth not absolue be
fore he knowe the matter. In this
confession is absolucion, therfore
the nombryng & acknowledgedgyng
of synnes is necessary to be. I an
swer vnto the maior: there is dif
ference betwene iudicial power,
or of iurisdiction, and the power
of iurisdiction, and the power of
ministring the word. In thys co
nfession is onely of ministring the
word. For the Pastor absolueth
not

The Summe

not as a iudge, but as a Minister
hauing no comaundement to cal
for a reckning of other mē's sins,
but onely to geue absolucion. &c.
But there is beside this an other
power of iurisdiction whych is a
certaine outwarde iudgement of
the church which pertaineth one-
ly vnto open crimes wherby opē
sinners be excommunicate, and
they which be excommunicate, re-
ceiued agayne. &c.

What is satisfaction?

It is a certain politike and out-
ward order in the Church, insti-
tute by mans authority, or for an
example to affraye other from
synne, or for to search the mindes
of them whych dyd retorne vnto
the church, whether they dyd ear-
nestlye repent or no. For in olde
time open sinners wer not recei-
ued without a certain opē chastis-
yng,

of Discipline.

syng, & they called it satisfaction.

How many kyndes of satisfaction is there?

Twoo, the one in tyme past of open repentaunce, the other of the Papistes.

What is satisfaction of repentaunce

It is a punishment which was appoynted of the Pastor, vnto them whych did repent for theyr open syns, to proue them if they would earnestlye amende or no, wherein when they had exercised their selfe for the tyme prescribed of the Bishop, they were admitted agayne vnto the Supper of the Lorde. Of thys satisfaction were diuers partes according vnto the condicion or greatnes of the faulte, and accordyng vnto their synnes, so had they theyr rules or canons.

What is satisfactiō after the papias

It is to dōo certayne woorkes
pres

The summe

prescribed to redeme paynes out of Purgatory, or other temporall paynes. For the Papists say that synne is not forgiven by absolution, but the everlastyng payne that was due for the syns, to be chaunged into temporall payne of Purgatory. The after say they that some of those synnes be forgiven by the power of keies, and some to be redeemed with our satisfactions, that is with those appointed workes. So then do they teach, that satisfactions Deserve remissio, and to be a recompence of everlasting paynes.

¶ From whence commeth satisfaction of the Papistes?

In olde tyme famous synners wer not receiued into the church without open chastising for a certayne tyme, this was called open repêtaunce and satisfaction, and it

of Dlaiuitle

It was a certayne outwarde and politike order, instituted by men, not that it was satisfactiō before God, or that syns were therefore forgiven. Afterwardes, that order beyng abolyshed, the woorde onely of satisfaction remainned. Wherupon vnlearned men after wardes made of a politike order a spiritual order, as a thing necessary for remission of synnes.

¶ What is to be iudged of remission of payne, and whether the keyes can charge one wyth punishment, or take it away or no?

Firste of all it is to be known that remission as wel of sinne as punishment is of our part the vn deserved benefit of Christ, & that we are deliuered both from sinne and euerlastyng death. Then is difference to be made betwene euerlasting pain & temporal pain, for although remission of euerla-

The summe

Styng payne, be ioyned wyth the remission of the synne, yet neuer theles, holp mē in this lyfe suffer cōmon miseries of mankinde, as corporal death & other miseries, wher of Paule sayth, the body is mortified for syn. And God somtyme punisheth for certayn syns, lyke as Dauid suffered punishment for his adultery. But that is not vniuersall, for syns be forgiven wout the due punishment. Thirdly, the punishment whych God doth ioyne, can no power of keyes remit, nor they have no cōmaundement of remitting or enioyning any such punishment.

Fourthlye, it is to be known, that such punishmentes be oft mitigated, or els taken altogether away by our repentaunce. Lyke as many times both common & p̄uate miseries wer mitigated by

by repentance, as Paule sayth
if we woulde iudge our selfe, we
should not be iudged of the lord.

Fiftiye, aduersities of men be
not alwayes punishmentes for
certaine syns, as the aduersities
of Job, and other Saintes. Also
the punishment of the Apostles
& Martirs, but they be singuler
workes of god, wherby the faith
of hoily men is exercised, and the
glozy of God is set forth. Moreo-
uer vertuous mē must iudge also
this to be thende and purpose of
such paines & aduersities, y they
be not tokens of y wrath of god,
but of gods good wil, y is to say
that God wil thē to be exercised,
wherewith syn may be abolished
out of vs, & the spiritual newnes
may grow. No godly mē ought
not to esteeme that they be cast as
away of God, as Paule saith: We

The summe
be corrected of the Lord, least we
shuld be condēned in this world

Of absolucion.

What is absolucion?

Math. xlii

It is a certificacion of remis-
sion of synnes, & of the mer-
cy of God toward synners.

John. xx.

For so saith Christ: what so euer
ye louse vpon earth, it shalbe loo-
sed in heauen. And whose sins ye
shal forgeue, they shalbe forgeue.

May a man haue offer then once
remission of synnes?

Luke. xvi.

Yes, when Peter asked Christ
howe oft shall I forgeue my bro-
ther. He answered seuentie times
seuen times, & Paule saith: If a
man be possessed with any sin, ye
that be spirituall correct hym in
the spirite of gentlenes. And the
church prayeth dayly: forgeue vs
our fautes. And Christ saith ther
is ioy among the Angels of God
for

of Diuinitie.

for one sinner which doth repent

Doth the Nouarians & Catharians
rightly deny, that they which fall
after Baptisme do not obtayne re-
mission of synnes?

Those heretiks do mischeuou-
ly erre. For many examples may
be shewed both of the old Testa-
ment & the new, wher the which
wer fallen, did purchase remissio
of synnes, and absolucio of Christ
and the Church. For an example
by David, Manasses and Peter
The Churche of the Galathians
was fallen, & called agayne to re-
pentance by Paule. And Paule
himselſe commaunded the leche-
rous man of the Corinthians to
be receiued after repetaunce. The
Lord speaketh also by Ezechiell
saying: I lyue (saith the Lord) I
wil not the death of a synner, but
rather that he be conuerted and
liue. Here doth god make an oth
H.iii. that

Eze. xxxiii.

The summe

that consciences this waye be comforted and lyfted vp, when they here not oneli y promise, but also that it is established with an oth

But what saye you to the places of the Epistle of the Hebrewes. vi. It is impossible that they whych bee once lyghtened. &c. And. x. them whych syn voluntarily. &c.

These places do not deny them which be fallen to retorne vnto grace, & the benefit of Christ. For the firste place intreateth of the cursed blasphemers & obstinate persons, which against their owne conscience do persecute the word of God, & do so sore dispise admonition & repentance, that they supposing themselves sure, do triumphe & do greatly reioyce in them selves for their wisdom, because they were so bold as to mock the word of god. These cannot be remedied, so long as they continue, & crucifie Christ

Christ, & do not obey the Gospel.
The other place comaundeth to
keepe the fauour and benefite of
christ, & to beware þ it be not lost
for he which loseth the benefite
of Christ, is accused of iudgement.
As there a synne whych cannot be
forguen?

Christe maketh distinction be-
tweene the syn which may be for-
geuen, & that which cannot be for-
geuen. Who so euer speaketh a
woord against the sonne of man,
it shall be forgiven hym. But he
whych speaketh a word agaynst
the holy ghost, shall not be forge-
uen neither in this world, nor in
þ world to com. And John saith
he which knoweth his brother to
commit a syn which is not deadly,
let him pray for him, & it shall be
forguen him. But there is a syn
vnto death, I say not that anye
man

Math. xij.

The summe
man shall pray for it.

¶ Whych is synne agaynste the holy
ghost?

Saynt Austine vnderstandeth
sinne against the holy gost either
in them which continually do ne-
uer repent, & whych receyue not
the Gospel, or els desperactō. For
these sinnes be plainly contrarye
vnto grace, & doe reiect it. Other
synnes when we flee vnto grace,
be forgiven. Therfore S. Augu-
stine doth so interpret y saying of
Christ. He that speaketh a woord
against the holy ghost, that is to
say, he which finally doth forsake
& cast away the woorde of grace,
which is preached & confirmed w
ghostly testimonies, he comitteth
synne against the holy ghost.

¶ Is not every sal, after the truth be
once known, synne whych can not
be forgiven?

No, for ther be many examples
and

of Diuinitie,

and witnesses which teache that
such fallynge be forgiven. And
every persecution of the Gospell
is not to be counted synne vnfor-
geueable. Because Manasses,
Paule and other, persecuted the
word of God, yet purchased they
forgiveness. Wherefore both the
sentences are to be holden.

First, that all syns be forgiven
them, whych beleue because the
promise is vniuersall, accordyng
vnto thys, he hath concluded all
vnder syn, that he might be merci-
ful vnto al. Also he is a sacrifice,
not onely for our synnes, but for
the synnes of the whole world.

1. John. 1.

Secondarelye thys is also to be
holden, that there is a syn whych
can not be forgiven, or a syn vnto
death. But who committeth that
that cannot be forgiven, it is not
our duty to iudge, it is sufficient
to

The summe

to iudge of that whych foloweth
that there is no such syn in them
which come to repentaunce and
faith. An vnforgeueable syn per-
taineth onelye vnto them which
continue vnto the very end in in-
fidelitie, and do no repentaunce,
for they whych doo repent, haue
no vnforgeueable synnes.

¶ What is the effect of repentaunce?

The effectes & frutes of repen-
taunce be together, newnes of
life & maners. for in them which
be receiued into grace, the righte-
ousnes of good conscience muste
folow wherof John saith: Do the
worthy workes of repentaunce,
and of the necessity of thys new
obedience haue we entreated.

¶ Of Fayth.

¶ What is Fayth?

Fayth is not onelye a know-
ledge of the history of Christ
but it is the vnfained trust of the
heart

hart, which consenteth vnto þe promise of the gospel, but specially it signifieth the trust of mercy promised for Christ. For althoughe there be many kindes of promises & diuers purposes, where about faith is occupied like as the busines & peryls of diuers men be, as the busines of Moyses, of Dauid, of Dauid be diuers, yet this is the principall purpose of faith, & which in all busines is euer the first & most speciall, that is to say, trust of mercy where in the hart iudgeth þe it hath remission of syns, & pleaseth God for christ. This faith must go before & geue light in euery inuocation, & the hart lifted vp therewith, desireth & loketh for the help of god in al maner of tēptacions. Again without this fayth or truste of mercede, there is no inuocation,
no

The summe

no: no ieopardyes can bee ouer-
come. for vnlesse there be suche
faith in the hart, the minde is op-
pressed wyth doutyng and indig-
nacion agaynste God in the sore
struynges of the conscience.

How stādeth thys faith in our hart.

The holye ghoſte moueth oure
hartes by the Gospell, which tea-
cheth that syn is forgeuen vs for
Christ, which was made an offer-
ring for vs. So then stādeth this
when we heare this promise, and
behold Christ our mediatour, we
beleue for hys sake that wee bee
forgeuen and acceptable before
God, and to be heard, no: we suf-
fer not this trust to be waken of
vs. Thys fayth is the selfe re-
uiuyng of hart, and ouercōmeth
feares of synne and death, and it
bringeth a sure comfort, it bphol-
deth in all perylles, and it asketh
and

of Diuinitie.

And obtēneth thinges of God.

¶ Proue that sayth signifieth trust of
mercy.

In thys also certayne learned
men doo contende, this woorde
(faith) to signify onely the know-
ledge of the historie or profession
of the articles, which may be also
in the vngodly, & they deny trust
of mercy to be signified by thys
woord(fides.) Therfore strong ar-
gumentes must be hold, that fi-
des in this propolition signifieth
trust of mercy.

1. Paule confirmeth the promise
and faith whych taketh the pro-
mise, when he saith: therefore by
faith without deseruing, that the
promise may be sure, for he mea-
neth that the promise is of none
effect, vnles it be take with faith
Therfore seying faith is copared
vnto the promise, as to a thyng
about

The summe

About whych fayth doth exercise
his office, it is necessary Paul to
speake of such a fayth whych is a
consentynge wherewyth we con-
sent and agree vnto the promise.
But thys fayth agreing vnto the
promise, is the very trust or mer-
cy, not onelye the knowledge of
the historye. For so sayth Paule,
that the promyse by fayth maye
be geuen vnto them whyche be-
leue. &c.

Galath. iii.

2. He speaketh of Abraham: He
doubted not wyth dystrust, but
he was confirmed in fayth, here
speaketh he playnelye of fayth,
which resisteth doutting dispaire
and recouereth the promyse. For
he speaketh manifestlye of the
trust of the promyse. He dyd not
doubt of the promyse of God by
mistrust. 3. Paule speaketh of
such a fayth, which is not an idle
know

Roma. b.

knowledge of the hystorie: but
 which woorketh for remission of
 synnes, and he attributeth vnto
 it lyuely causes, that is to saye,
 that it comforteth our hartes in
 feares, maketh our consciences
 quiet, and ouercommeth synne &
 death. We iustified by fayth, be
 pacified. Item: By whom wee
 haue truste and enteraunce by
 fayth. Therefore it is necessarye
 that fayth be taken for the truste
 which comforteth and lifteth vp
 our hartes. Also Christe, whych
 saith vnto the synneful woman:
 thy fayth hath made thee safe,
 speaketh surely of suche a faythe
 whych beleueth and knowled-
 geth that her synnes bee remyt-
 ted, accordyng to the woorde of
 Christ: Thy synnes be forgiven
 thee. So also in such lyke places
 when he speaketh after the same
 sorte

Roma. iii.

Ephes. i.

Ad. i.

The summe

forte vnto the woman of Cana-
ny, & to her whych was afflicted
with the flux of bloud, he vnder-
standeth the trust which did loke
for help vpon hym, nor it was no
ydle knowledg of the historye,
4. Peter in the Actes sayth, our
hartes to be purified wyth faith,
to haue remission of synnes, and
quietnes of conscience. But it is
manifest, that our hartes be not
cleansed with the bare knowledg
whyche is also in the vngodlye;
Therefore it is necessary þ fayth
signifieth here trust, which recei-
ueth mercy and remission of sins
5. In the sentēces of praier it is
manifest this word fayth to signi-
fy nothing els but a trust, whych
beleueth with fauour, as James
saith: If any man nede wisdom,
let hym aske it in fayth, doubting
nothyng. So sayth Christ also:
what

Jacob: 1.

of Diuinitie

what so euer ye praying, do aske:
beleue, for ye shall receyue it. &c.
So that in the olde Testament,
this woorde (fides) and (credere)
signifie trust of mercye, as Abra-
ham beleued God. &c. Also Iosa. ii. para. 22.
phat beleued in God.

What is the meanynge of thys sen-
tence, the ryghteous shall lyue by
hys fayth?

It attributeth vnto fayth two
thynges, that is to say, iustificaci-
on and lyuelynes, that is deliue-
raunce fro syn and death. It tea-
cheth that by fayth we be iuste or
accepted vnto God, and that by
fayth we be reuiued and quikned
that is, that we receyue comfort,
wherby euerlasting death is ouer-
come, and euerlasting lyfe is pur-
chased. Therfore in thys sentence
also, it is necessarye that fayth be
not taken for the naked know-
ledge of the historie, but for the

3. i.

true

The summe

true trust of mercy, which purchaseth remission of synnes, & comforteth our harts, and deliuereth vs from feare, and certifieth vs of euerlasting lyfe.

What then? Is the knowledge of the hystoꝛie to be wythdrawen from fayth?

No, but it is necessari to beleue al the Articles of fayth. Yet it is not sufficient to know the hystoꝛy onely, but the hystoꝛie is to be referred vnto y^e final cause whyche is the Crede, that is to say: I beleue remission of synnes. For this is the vse of the hystoꝛy, that y^e beleue Christ the sonne of god, therefore to be borne in fleſhe, to haue suffered, & risen vp againe, that y^e shouldest obtayne remission of synnes, & euerlastyng lyfe.

What is the profession of the christian fayth.

There be .iii. Symbols, Credes

of Diuinitie

of professions of the Articles of
our fayth, the common crede of
the Apostles, & which was made
in the counsel of Nicene, and the
thyrd of Athanasius.

Rehearse the Apostles Crede.

1. **I** Beleue in God the Father
Almighty, maker of heauen
and earth.
 2. And in Iesus Christ his one
ly sonne our Lord.
 3. Which was conceived by the
holy ghest, borne of the vyrgin
Mary.
 4. Suffered vnder Ponce Pi-
late, crucified, dead & buryed.
 5. He descended into hel, and the
thyrd he rose from the dead.
 6. He ascended into heauen, he
sitteth at the ryghte hande of
God the father almyghty.
 7. From thence he shall come to
iudge the quicke and the dead,
- A.ii. 8. **I**

The summe

8. I beleue in the holy ghost.
9. The holy catholike church, the communion of Sayntes.
10. Remission of synnes.
11. Resurrection of the flesh.
12. And everlasting lyfe.

¶ Say the Crede of the Counsell
at Nicenum.

I Beleue in one God, father almighty, maker of heauen and earth, all thinges visibible and vniuisibible. And in one Lorde Iesus Christ, the onely begotten sonne of god, and borne of his father before the worldes, God of God, lyght of very lyght, God of verye God, begotten, not made, lyke in substance vnto hys father, by who he created althinges. Which for vs men, & for our health came downe from heauen, and is incarnate by the holy ghost, of the vyrgin Mary, and made man, & crucified

of Diuinitie.

cified also vnder Ponce Pilate,
suffered and rose the thyrde daye,
according to the scriptures, and
he ascended into heauen. He sitteth
at the right hand of God the
father, and shal come again with
glory to iudge the quicke and the
dead, whose kingdom is without
ende. And in the holye ghoſte the
Lorde whych geneth lyfe, whych
procedeth from the father and the
sonne, which also with the father
and the sonne is worshipped and
lyke glorified, which hath spoken
by the Prophetes. And one holye
catholike and apostolicall church.
I acknowledge one Baptisme in
remission of synnes, and I looke
for the resurrection of the deade,
and the lyfe of the world to come.

So be it.

¶ Saye the Crede of As-
thanafius.

A.iii.

M. 10

The summe

Who soeuer wyl be saued,
before althinges it is ne-
cessary, that he keepe the
generall fayth.

Whych vnlesse euerye man ob-
serue perfect and vndefiled, hee
shall without doubt euerlasting-
lye perishe.

But this is the catholike faith,
that we worshyp one God in tri-
nitie, and the trinitie in vnitie.

Neither confoundinge the per-
sons, nor seperating y^e substance.

For the person of the father is
one, of the Sonne an other, and
of the holy ghost an other.

But of the father and the sonne
and the holy ghost, is one diuini-
tie, equall glozie, lyke euerlasting
maiestie.

Lyke as there be not three vn-
created, nor three vnmeasurable,
but one vcreated, and one vn-
mea-

of Diuinitie.

measurable.

A yke wise the father is almighty, the sonne almyghtye, and the holy ghost almighty.

And yet be there not thre almyghties, but there is one almyghtye.

Euen so the father is God, the Sonne is God, and the holye Ghost is God.

And yet there be not thre gods but one God.

So the father is Lorde, the Sonne is Lorde, and the holye ghost is Lord.

And yet ther be not thre Lords but there is one Lord.

For like as we be compelled by christe verity to acknowledge euery person one after an other to be god or lord: so be we forbidde with catholik religion to say that ther be thre Gods or thre lordes.

I.iii.

The

The summe

The father is made of none o:
ther, neither created, nor yet be-
gotten.

The Sonne is of the father
onely, not made, nor created, but
begotten.

The holy ghost is of the father,
& the sonne, not made nor created
nor begotten, but proceeding.

Therefore there is one father,
not three fathers, one sonne, not
three sonnes, one holte ghost, not
three holy ghostes.

And in this Trinitie ther is no
thinge before nor after, nothyng
greater nor lesse.

But the whole three persons be
like everlastinge with their selfe,
and like equall.

So that althinges, as it is now
abovesaid, and that the trinitie is
to be worshipped in unitie, and
the unitie in the Trinitie.

where

of Diuinitie.

Wherefore he which will bee sa-
ued, let him so iudge of the Tri-
nitie.

But it is necessarye for euerlas-
ting health, that he beleue sayth-
fullye also the incarnation of our
Lord Iesus Christ.

Therefore it is the right saythe
that we beleue and confesse, that
our Lord Iesus Christ the sonne
of God is God and man.

He is God, of the substance of
hys father, begotten before the
worldes, and he is man of his mo-
ther, borne of the world.

Perfect God, and perfect man,
of a reasonable soule, and mans
flethe subsisting.

Equall vnto his father accor-
ding vnto his diuinitie, lesse then
his father, accordyng vnto hys
humanitie.

Whych although he be God and
man,

The summe

man, yet be there not thoo, but
there is one Chyist.

But one not in conuersiō of the
Godheade into fleshe, but in ta-
king of manhead in God.

One altogether, not in confusi-
on of substance, but in unitye of
person.

For lyke as a reasonable soule
and fleshe is one man, so Chyiste
is one God and man.

Which suffered for our saluaci-
on, went down vnto hell, and the
thyrdd day rose from the dead.

He went vnto heauen, sitteth
at the ryght hande of God the fa-
ther almighty.

From thence hee shall come to
iudge the quicke and the dead.

Vnto whose comynge all men
shall ryse wyth their bodie.

And they shall geue accompt of
their owne deedes.

And

of Diuinitie.

And they which haue done wel,
shall enter into euerlastinge lyfe,
but they whych haue done euyl,
into euerlasting fyre.

Thys is the catholyke faythe,
which vnlesse euery mā do faith-
fully beleue, he cannot be saued.

Of GOD.

What is God?

GOD is a spirituall vnder-
standinge substance, the
euerlastyng maker, keeper,
and defender of all thynges, of
one endles wysdome, goodnes,
righteousnes and mercy.

Shew wytnes of the unitye of God.

Hearc Israell: thy Lorde God Dent. vi.
is one Lord. Agayne: I am the Isay. xlii.
first and the last, and beside me is Isay. xlv.
there no god. I am god, nor there
is no more beside me. We knowe 1. Cor. viii.
that an idol is nothing in the world
& ther is none other god but one.

One

The summe

Ephesi. iiii. One God and father of all, about
1. Timo. ii. all, and by all. There is one God
& one mediator of God & man.

How many persons of the Godhead
be there?

There is onely one godlie substance, but it is attributed vnto
three persons, that is to saye, the
father, the sonne, & the holie ghost
which be (Homousii.) of one substance,
lyke vnmeasurable, and
lyke everlasting.

What signifieth a person here?

A person is an vndeuidable substance
in vnderstanding.

How prouest thou that there be three
personnes?

Christ commaundeth all people
to be baptised in the name of the
father, of the sonne, and of the ho-
ly ghost. Here by name these three
persons are rehearsed like in substance,
or (Homousii.) Also the pro-
fession of the Crede testifieth the
same,

same. Where we confesse our selfe
to beleue in the father, the sonne,
and the holy ghost. The persons
be manifestly perceiued, when the
holy ghost appeareth in the simi-
litude of a Dove, and the voice of
the father is hearde, testifying of
the Sonne: This is my welbe-
loved sonne. &c. Item: when the ho-
ly Ghost shal come to him I will
send you from my father. Here be
thre persons ioyned together, the
ho:ye Ghost coming or sent, the
Sonne sending, and the father.
There be thre which beate wyth-
nes, the father, the sonne, and the
holy ghost. And these thre be one.

Matth. iii.

John. xv.

i. John. v.

What is the father?

He is the first parson of the gods
head, euerlasting, vneasurable,
vnbegotten, and hauyng hys be-
ing of no man.

Who is the Sonne?

He

The summe

He is a person of the Godhead begotten of his father before the worlde (Homousius,) or lyke in substance vnto hys father, and lyke euerlastyng.

What signifieth in the begynnyng was the worde.

Logos, or the worde, is called of Iohn the sonne of God, which is the second person. Therefore this is the signification, in the begynnyng was the worde, that is to say, the sonne of God was in the begynnyng, and from euer.

Wherefore is he called, Logos, or the worde?

Because he is the person whiche speaketh, whiche hath euer spoken from the begynnyng vnto the fathers.

Prove that, Logos, or the worde, signifieth a person, which is by it self nature God.

Iohn speaketh of the worde that it was in the begynnyng, that

of Diuinitie.

that is to saye, that it is euerla-
styng. Nowe if the woorde were
in the beginnyng before the crea-
ting of althynges: Therefore it is
no creature, but lyke euerlasting
vnto y father. The whē he saith:
the woord was wyth God, here
doth he playnely make difference
between the persons, that the per-
son of the father is one, and the
person of the woorde an other.
Thyrdly he saith: a god was the
woord, here testifieth he clearely
that the woord is God. For thys
particle (Logos) or (verbum) is
put here in the place of subiec-
tum, lyke as the greeke Article
added therunto doth shew. But
the particle (Deus) is put in the
place of predicatum. After that,
the sayde John sheweth of the
woord, that he was in the world,
& the world was made by hym.
These

The summe

These be the wordes which must
be necessarilye vnderstanded of a
parson, wherein is godly nature.
So the other places also, whych
saye that all was created by the
Son..e, testify the woord to be a
parson, whiche is by it owne na-
ture God. For it is certayne that
the worlde was not buylded by
hys manhead. All be builded by
him and in hym, and he is before
althing, and althinges do consist
by hym. Item: In hym dwelleth
the fulnes of the godheade corpo-
rally. By whom he made also the
worlde, which is the brightnes
of shynynge, and the Image of hys
substaunce, bearing althinges in
the woord of his power. &c. That
which was from the begynnyng,
that we haue heard, and that we
haue seene, that our handes haue
touched the woord of life, that do
we

Collo. i.

Collo. ii.
Heb. i.

i. John. i.

Ioh. 6. 32. What if ye shall see the
 Sonne of man ascending where
 he was before. Glorify me, & fa- John. 6. 33.
 ther with the glory, which I had John. 6. 34.
 before the worlde wyth thee. I
 was before Abraham was born. John. 6. 35.
 Lyke as the father rayseth vp &
 quickneth the dead: so quickneth
 the same also whom he wyl. Also John. 6. 36.
 what so euer he doth, that doth John. 6. 37.
 the sone also. I geue euerlastyng
 life vnto them. &c. He sayth that John. 6. 38.
 he sendeth the holy ghost. When
 the holy ghost the comforter shall
 come, whom I wyl send you fro
 my father. And a lytle after: if I
 shal not depart, the holi ghost the
 comforter shall not come. But
 if I shall go, I wyl send hym vnto
 you. Thomas calleth openly John. 6. 39.
 my Lord and my God. Which is
 aboue all a blessed God. &c. Roma. 8.

What is the holy ghost.

R. i.

It

The summe

It is a godly person, lyke euery
lasting, and lyke in substance, vnto
the father, and the Sone, pro-
ceeding from them both.

Shew thyntelless which proue that
the holie ghost is a person, and by
nature God.

I haue said before y the persons
be manifestli deuided, whē christ
saith: baptisynge the in the name
of the father, & the son, & the holy
ghost. So in Mathew & Luke,
the persons be deuided. The voice
of the father speaketh of Christ:
this is my welbeloued son. Here
be two distinct persons, of the fa-
ther speakyng & testifyng Christ
to be his sone. Thirdly, besyde y
also, the holie ghost is described to
appeare in y likenes of a Dove,
which is neyther the father, nor
the son. I wyll praye my father,
and he shall geue you an other
comforter. Also y comforter whō
the

Math. iii.

Luke. iii.

John. xiii.

of Diuinitie

the father wyl send in my name,
 he shal teach you althinges. Also John. 14.
 he shal not speake of him selfe,
 but he shal speake that which he
 shal heare. Whē the comforter shal John. 15.
 come, to whom I wyl send you frō
 my father, he shal beare wytnes
 of me. He be not in fleshe but in
 spirite, if so be that the spirite of
 God inhabite in you. But if any
 mā haue not the spirit of Christ,
 he is not his. Also if the spirite of
 him which rayled Iesus frō the
 dead doo dwell in you. &c. These
 places do manifestly declare & de-
 cerne the holy ghost frō the fa-
 ther & the son, & testify him to be
 the spirit of the father & the son.
 In the same place: this spirit gy-
 ueth witnes vnto our spirite. &c.
 Of the whiche health the Pro-
 phetes haue sought & searched
 inquiring in o: at what time the
 A. ii. Spi.

roma. viii.

1. i. i. i.

1. i. i. i.

1. i. i. i.

The summe

Spirite of Christ shewing before
would signifie vnto them those
aduersities whych be in Christ.
Here both he clearely testify that
the holy ghost was before & sone
of God did take flesh vpon him, &
he calleth him the spirit of Christ
Also in the same places, whyche
now be shewed vnto you by the
which haue preached the Gospel
vnto you, the holy ghost sent fro
heauen. &c. Out of Joel I wyl
poure out of my spirite vpon all
flesh. Here testifieth he the holye
ghost which is poured out not to
be the person of the father, and
yet when he sayth: Of my spirit,
he signifieth that spirit to haue a
godly nature.

Howe proued thou that the holpe
ghost dothe proceede equallye from
the father and the sonne?

John. xlii. The holpe ghost whych the fa-
ther wyl send in my name. Then
after

Actes. ii.

of Diuinitie.

after (saith Churche:) The holye
ghost whom I wyl send you to
my father. Here testifieth he the
holye gost to be sent as well from
the sonne as the father.

¶ Of the creation.

What is the creation?

It is the making together with
God created spirites, and al
bodely natures of nothing
by his word, for the keeping and
preseruing of the. In the begyn-
ning God created heauen & earth,
that is to saye all creatures. In
begynnyng, that is, when there
was yet no creatures.

Gen. 1.

It is al this worke manfoul, as
wel of spirites created, as of other
thinges and bodely natures, for
this purpose made of God, that
they should be like a God to be,
not alone to be plainly God, but

Is. iii.

ener

The summe
euetlasting almighty, whych can
create, gouerne, & kepe althinges
Whych knowen God the creator
and keeper, myght be glorified, &
haue thanks therefore.

Who dothe kepe thynges crea-

In the Article of creation, we
must vnderstande the perpetual
gouerning, vpholding & keeping
of thynges. So that God hath
not forsaken or departed from
hys woorkmanshipp, like as the
Carpenter departed fro the house
whiche he hath made. But God
doth alway gouern, vphold, kepe
and defend the natures of thyn-
ges, he doth yecolymake the earth
pleetiful, he bringeth forth corne
out of the earth, he doth perpetu-
ally minister vnto thinges hauiing
lyfe, life & mocion. In him do we
lyue, moue, and haue our being.

Actes xlii.

All

of Daintie.

All things doth in him. All things
take for the, that I may gaze the Coloss. 1.
meate in due season. O Lord thou
halt made man and beast: Psal. 35.

Howe is God known in his crea-
ture as creator of things: 1 Tim. 3.

The vniuersal generallitie of
things, is a certaine factuall
and witnes, that there is a God,
that he is good, iuste, wise. Also
the mouinges of the elementes
and heauenly bodie, sun, moone,
stars by certayne courses from
time to time, preservation of the
kinds of all things, doth suffici-
ently declare, that would a nature
of things, not to haue their being
by chance, but to be created, with
the assured counsell of God, to be
ruled and directed. Moreover
the courses of men be the images,
and as it were glasses, wherein
the Godhead dothe appeare,

The summe

wherein we ought to marke and
behold the godhead. Also the po-
litike felowship of mankinde de-
clareth manifestly the presence
of God. We see also quellers and
tirantes to be violently drawen
vnto punishment by the certaine
counsell of God.

¶ How ought the thinges created to
be blessed.

It is great godlynes so to vse
thinges created, that by them we
may glorify God, and declare and
set forth his goodnes & presence,
and geue thanks and praise vnto
him therefore. And they which
doe not this, be verie Epicures,
but rather godles persons.

¶ Of the strength & pow-
er of man, or of free wyll.

¶ What is free wyll.

It is the wyll agreeyng with
reason. For in man be these
two

of Diuinitie:

two: reason of the mynde, which iudgeth, and wyl, which either obeyeth or resisteth the iudgement, and ruleth the inferiour powers, that is to saye, the affections of senses or wyttes.

Now it is to be asked, how our wyl is free, and how it can obey the law of God?

Of this question can no iudgement be geue vnlesse we consider the greatnes of original synne. Also vnlesse we knowe that the law of god doth not only require outward ciuill workes, but perpetuall and perfect obedience of the whole nature. For if the nature of man were not corrupted wyth syn, it shoulde haue more assured and manifest knowledge of God. it should not doubt of the wyl of God, it shoulde haue true feare, true trust, to be short it shuld performe & accomplish perfect obedience

The summe

ence vnto the law, that is to say,
in our nature should all motions
be agreeable with the law of god
euē like as it is in godly angels.
But now is the nature of mā op-
pressed with the original syknes,
it is ful of bouting and dispaire, of
blindnes, of errours, no: it dothe
not truely feare God, no: put cō-
fidence in hym. To conclude, it is
ful of vicious affections.

¶ Considering this infirmity & weak-
nes, it is to be enquired how much
mans wyll can accomplish.

¶ Answer: Letting there is in the
nature of man a certayne choise
of thynges whiche he set before
teafō of the sēces, and outward
ciuill workes, mans wyll may by
it own power wythout renuyng
in a maner, do the outward wor-
kes of the law. They graunt the
the Philosophers, and holy scrip-
ture also. For the Scripture tea-
cheth

theth that there is a certain fleshye ryghteoulnes, and certayne workes of the law, euen in them which be not reuied. But this liberty is oft overcome with naturall infirmitie, and hyndred also oft by the deuyl. For when nature is ful of euil affections, men obey for the moste parte, desires and lustes, not wyth right iudgement, as Medea saith in the Poet. I see better thinges, and alowe them to bee good, yet folowe them whych be woorse.

2. The gospel teacheth one horrible corruption to be in nature, which resisteth & striueth against the law of god, & is to say, it woorketh so & we cannot geue true obedience. But this corruption can nature not take away, lyke as it cannot auoide death, but rather ther is so great blindnes of nature that

The summe

that we can not perceiue the sayd
corruption, therefore also can we
not marke how great the infirmi-
ty of mā's power is, which if we
coude perceyue, then at lengthe
shuld we vnderstand þ mā is not
able to satisfy the law of God.

¶ Wherefore then can men not satisfy
the law of God?

The wyll of man without the
holy ghost, canot make spirituall
affection, which God requireth þ
is to say, the true feare of God, þ
trust of mercy, suffering aduersi-
ty, loue of God, and like motions

¶ Shewe scriptures.

Roma. viii,

They which be led with the spi-
rite of God, they be the childre of
god. Also if any mā haue not the
spirit of Christ, he is none of hye.
All naturall men perceyue not
those thinges which be of the spi-
rit of god. Unless a man be reneu-
ed by water and the holy gost, he

I. Coz. ii.

John, iii,

can

of Disuultie.

can not enter into the kingdome of God. Also no man can come vnto me, vnlesse my father drawe hym. Also, they were all taughte of the Lorde. Also, wythout me John, & can ye do nothing.

¶ If ye teache so, men wyl be trayue from the desire of obeying, beleuing & doyng good woorkes.

So great is the forwardnes of mans iudgement, that when our infirmitie is shewed vnto vs, & the helpe of the holy ghost promised, we be made more slow vnto the study of good woorkes when this doctrine of the gospel should rather prouoke, stir vp & inflame vs to cal vpon god & pray for the helpe of god. In this battell the minde must be exhorted, & wyth all Diligence it kepe the worde, it may not be coucelled that it shall not labour and endeavour it selfe, but it muste be taught, that the promise

The summe

promise is vniuersall, and that it
oughte too beleue the promyse.
For Paule sayth: the holy ghoste
helpeth our infirmitie. And saint
Basilus saythe: God doth pre-
uent vs, hee calleth vs, but wee
musste take heede that we do not
resist. For we must not geue oure
selues vnto naturall mistrust or
slouthfulnes.

Can a man doo something by his
owne power?

Althoughe there be great infir-
mity in the godly holy mē, yet is
there a certayne libertye of will.
When it is then helped of the ho-
ly ghost, it can do something in a-
uoyding of outward faultes and
crimes, therefore the helpe of the
holy ghost must be amplified, and
sharpened wyth oure diligence.
So Paule commaunded vs to
beware least we shal receyue the
grace

of Diuinitie.

grace of god in vaine, and Christ
promiseth to geue the holi ghost,
not vnto them which be idle, not
vnto them whiche despise it, not
vnto them which resist it, but vnto
them whych praye for it. And Luke. xl.
God encrease th the gifts in them
whych vse them ryghtlye, as the
similitude of them whiche exercise
in marchaundise doth teach.

¶ But what iudged thou of the opi-
nion of the Manicheis.

I doo not allowe the Dotyng of
the Manicheis, whych attribute
no action at all vnto the wyll, no
not when the holye Ghost hel-
peth it, as there were no dyffe-
rence betwene a stocke and oure
wyll, Ecclesiasticus sayth, God
leste man in the power of hys
counsell. Here saye I that oure
wyll in godlye actions and dyl-
igentnes, is not idle, but yet that
it

The summe.

It must be holpe of the holy ghost
so is it verely more fre. Sainte
Hierome, didde teache twoo sen-
tences, of the which the one doth
interprete thother, these be they.
Accursed be he which saith, God
hath commaunded impossible thin-
ges. And againe, he which sayth
that we can fulfil the commaunde-
mentes of God, withoute the
grace of God, accursed be he,

Of the diuision of
free wyll.

Some deuide free will into
free wil before the fall, and
free will after the fall.

What is free wyll before the fall.

It was perfect and at ful liber-
ty of chosyng as wel good things
as euyl, of keping the commaunde-
mentes of God, as not keeping
them accordinge vnto free wyll
godlye infixed and imprinted in
the

the creation. He setteth fire and Eccle. 1. 7.
water before thee, reach thi hand
vnto whych thou wylt. That fre
wyl was before the fall of man,
such as is yet in holi âgels. Now
by reason of synne, the libertye of
choosing good things spiritual, is
abolished according vnto thys, a
naturall man doth not perceyue
those thinges which be of the spi
rit of God. Adam might by that
liberti haue done as wel good as
euill, loued God, as hated hym.
And euē so þ angels, whych wōē
they chosed the euil they did fall.

What is fre wyl after the fall?
In nature corrupted remaineth
as yet a certain iudgement of the
law, vnderstanding what ought
to be done, whych neuerthelesse
our wyl cannot bring to passe, un
les the holy ghost come and help
our wyl and endeouours, in our

The summe

ward thynges. Our wil hath power of outward thynges, wythout the reuuing of the holy ghost whych neuerthelesse may be hindered of the deuyl.

What then is left vnto our arbitrement in spiritual things?

A certayne iudgement of those thynges to be done, whych is the labo of nature, wil, endeuour, study, course, thinkyng, which all be nothing, vnlesse the holpe ghost come thereto. Wherefore the Apostle praieth euery where for the churches, whereunto he writeth: that God woulde vouchsafe to make perfecte that good thyng that he had begon in them.

Of Predestinacion.

What is Predestinacion?

It is a certayne fore orderyng of God, wherby althynges come to passe as wel inward

warde as outward woorkes and
thoughtes, in al creatures, accor-
ding vnto the decree of the wil of
God. Election or choyse, wherby
God hath chosen vs in himself be-
fore the grounde woorkes of the
world were layd, that we should
be vatreproueable before hym by
charity, that he might by election
chose vs to be his children by Je-
sus Christ in hymselfe, according
vnto the pleasure of his wil. And
also of the twoo Sparowes. &c.

Ephe. i.
Math. x.

Wherupon must predestination begin?

Not of y^e law, nor yet of reason
but of the gospel, wherby the pro-
mise is vniuersall. If anye man
searche for y^e cause of election wth
out y^e gospel, he must nedes erre.
Besyde y^e if any man go about to
make a particuler promise of the
vniuersal promise: he shall make
the promise playniye vncertayne

L. ii.

and

The summe

and take away fayth. Wherefore
predestination muste be esteemed
by the vniuersall promyse. That
done, no other occasion shall re-
mayne of troublynge of mynde
wyth any particularnes.

Q How many maners of predestination
be there?

Two, one of obligation or ne-
cessity, and the other of condition.
Obligatio is the necessity of pre-
sent thinges, as if a thing appeare
to be present by the prouision of
God, that of necessity must come
to passe, although it haue no na-
tural necessity, as it is necessary
that al mē be mortal, God so pro-
uiding. Condition is, as if Adam
shal eate of the apple, he shal dye.
If Israel shal walke in the way
of the Lorde, and keepe his com-
maundementes, it shalbe saued,
if thou shalt receyue the Gospel,
and

of Diuinitie.

and beleuing stycke vnto it, vnto
the ende of thy lyfe, thou shalt be
saued, but if thou wylte not re-
ceyue it, thou shalt be condemnēd
So Saint Austyne, God made
predestination with man, that if
he would be obedient vnto hym,
& abstayn from the tasting of the
forbidde apple, he should remain
in life, but if he would be disobe-
dient, he should be in daunger of
death. For we be predestinate vn-
der a condicion, that if we wyl re-
ceyue the woorde, we shal be the
children of God, if not, we shal be
condempned. Paule sayth: If a-
ny man wil purge himselfe from
these, that is to say, fro false and
vngodlye doctrines, he shall be a
vessel sanctified vnto the honour
applied vnto the vse of the Lord
prepared vnto every good worke.
In these places of the scripture which

L.iii.

declare

ii. Tim. ii.

The summe

Declare the promise to be vniuersall

Roma.iii.

Paule sayth: the ryghteousnes
of God by the faythe of Iesus
Christ, whych is in all and vpon
all. Also: the same is Lord of all,

Roma.x.

ryche toward al whych call vpon
hym. Also, God wyl all men to
be saued, God wyl not the death
of a synner, but rather that he be

Ezech. xliii

Math. xi.

conuerted and lyue. Come vnto
me all ye whych labour and are
laden, and I shall reſreſhe you.

Iohn.iii.

Actes x.

That all whych beleue in hym
ſhould not peryſh, but haue euer
laſtyng lyfe. Also: wyth God is
no difference of perſons. Wyth
theſe and ſuch ſentences muſt con
ſciences be vpholden againſt na
turall myſtruſt and deſperacion.
But becauſe the euil cometh of
vs, we muſte take heed that we
geue not our ſelfe willingly vnto
naturall myſtruſt, and reſyſt the

of Diuinitie.

promyse, but we amending our
lyfe must beleue the promyse.

Of the difference between
the new and old testament.

Quhat is the difference betwene the
new testament and the old?

The old testament was pro-
perly the lawe, and all the po-
litike rulyng of Moyses;
wherby had promises geuen vnto
the people of Israell concernyng
theyr kyngdome and outwarde
policy. The new testament is
not the ministeryng of the lawe,
but of the gospel, that is to saye,
a couenaunt of the spirituall and
euerlasting kyngdome of Christ,
and it hath the promise of iustifi-
cation and euerlastyng lyfe to be
geuen for Christ.

Wherfore is that called the old te-
stament, and this the new testament?

Not for the order and succession

L.iii.

of

The summe

of times, as though the new testament did not belong unto the fathers: but for the difference of the office and promises. For the old testament was y^e ministring of the law, and obseruing of the Leviticall rites, and of the common wealth of the people of Israel, and it had promises concerning their kingdome. But the office of the new testamēt is another thing, an other promise, that is to say, of everlastyng thinges, nor it doth not consist in outward obseruings, but it requireth spiritual worshippings, that is true mocions of the hart.

Andureth the old testamēt no more:
Although the lawe of Moyses,
and that politick order appointed
for a certayne tyme, doth now
cease, after that Christ is come,
nor it is not necessary to obserue
those

of Diuinitie.

these rites of Moyses polytyke
law: yet because the doctrine of
the moral law is wyrtten in na-
ture, and is common to all men,
in so much belöge they vnto the
old testament, which hath onely
the knowledge of the lawe, no:
hath not the knowledge of y^e gos-
pel, no: be not renued of the holy
ghost. Contrarily the newe testa-
ment, that is to say the promyse
of remission of synnes, and renu-
ing by the holy ghost, pertayneth
not onely vnto one tyme, but vnto
to al ages, like as the promyse of
Christe was made vnto the fa-
thers in the old testament.

¶ What signifiy these two wordes in
Saint Paul: The letter & the spirite?

By the letter he understandeth
al thoughtes & obseruings: & as
they cal the good intencions or en-
deuozings of reason, without the
holy

The summe

holy gost, & is to say wythout the
true feare & true faith of Christ.

By the spirit he understandeth
spiritual motions, which the holy
ghost doth styre vp in our hartes.

Therefore the lawe is the letter,
when we solo to it with good en-
fencions or outwarde maners,
without the holye ghoste, that is
without true feare & true faith.

And the gospell is the letter also,
when it is not receyued in spirit,
& is, when we doo not truly feare
God, & steadfastly beleue in him.

Whereouer the lawe is the mini-
string of death, because it promi-
seth not remission of synnes vn-
les it be deserued, nor it bryngeth
not y^e holy ghost. But the gospell
is the ministring of the spirit and
lyfe, because it promisseth remissi-
on of synnes freelye, and gargeth
the holy ghost & enetlastyng life.

Therea

of Diuinitie.

Therefore the interpretation of
Dugme is to be reiected, whiche
calleth the letter the gramaticall
sence, and the spirit the allegory.

Of abrogation of the Lawe.

What is the abrogacion of the law?

It is the abolyshyng of the
curse or malediction of the
lawe, done by Chyste, that

now al which beleue in Chyste,
be deliuered from the power of
the law, euer accusyng the consci-
ence, and condemnynge it, for vn-
perfecte obedience before God.

Chyste redeemed vs from the curse of the lawe, whyles he was
made accursed for vs. Galath. iii.

Now condempnation is now vnto them which
be grafted in Iesus Chist. ac. Roma. viii.

Be the vngodly deliuered from the
lawe?

No, no: Paule saith: the law is
our deuy

The summe

ordained for y^e vniuersall, that is for
infidels, & the which are not as
yet vnder grace, or whiche haue
not receiued Christ with faythe,
nor haue not taken y^e holy ghost,
by whom they shoulde be gouer-
ned. In these the lawe doth as
yet to this daye no lesse exercise
the power & dutye in accusyng &
condempnyng their consciences,
then in old time vnder Moyses.
For the lawe is our scholemaster
vnto Christ.

Whych be the causes of the abroga-
tion of the lawe.

1. The promises of God, for god
promised that this abrogation of
the lawe shoulde be in Christe. I
will make with the house of Is-
rael a newe bond, not accordyng
vnto the couenaunt that I haue
made with your fathers.

2. Our infirmity did geue occa-
sion

of Diuinitie.

Non of abrogating þ law, whych
neyther our fathers nor we were
able to beare. Actes xv.

Is the whole law abrogated?

The whole lawe is abrogated
vnto him which beleueth, that is
to say that the lawe can haue no
power of accusing & condemning
hym. For he hath an other thyng
wherby he is iustified, the þ law

Wherfore then it is not lawfull to
omyt the ten commaundementes?

Answer: the gospel bringeth
spiritual & euerlasting life, there-
fore it kepeth that part of þ law,
whych teacheth what the newe
life is, and it consenteth with the
law of nature which is the saide
knowledge of the ten commaun-
dementes. Wherfore the ten com-
maundementes maye not be so
vnderstaded to be abrogate that
they ought not to be obserued no
more, as the other partes of the
law

The summe

law, that is to say the ceremonies
& the iudiciales of Moyses be a-
brogated, whiche be onely out-
ward ordeinings and customes
pertaining vnto the bodely lyfe.
But in them which be iustified, &
receyue the holy ghost, is now a
newe spirituall obedience begon
whiche is required in the ten cō-
maundementes or moral law.

Of christe liberty, whi-
che is the effect of the law
abrogated.

What is Christian liberty?

It is a free setting at lyber-
ty in a spirituall kyngdome
by Iesus Christe, whereby
we be free from bondage; & from
the curse of y^e law, from y^e power
of synne & death, and from al out-
ward obseruacions also, so much
as pertayneth vnto iustification
before God, which frely without
deser-

of Diuinitie.

deseruyng is geuen vnto them
which beleue. Of more blessed is
it is a doctrine shewing wherein
christē righteousness doth proper-
ly consist, and what is to be iudged of ceremonies; of the whyche
things in al ages infinite dispu-
tations & contencions haue bene.

How many degrees of Christian li-
bertie be there?

Four, the fyrst, that remission
of synnes and reputing of iustice
is geuen not for the lawe, but for
nothyng by Christ. This is the
most special and principal degree
pertayning nothyng vnto ciuill
life, but onely vnto the stryunge
of the conscience in the iudgement
of God, wherein thys comfort is
necessarye. Of thys degree sayth
Christ: If the sonne shal deliuer
you, ye shal be free in dede.

John, viii.

The seconde is geuyng of the
holy

The Summe

holy ghost, whereby the beleuers
be iustified, and gouerned and de
fended against the tyranny of the
deuyll. Here of speaketh Paule:

.ii. Corin. ii. Where the spirite of the lord is,
there is libertye.

The third: that the Gospel Deli
uereth vs from the ceremonyes
and iudiciall lawes of Moyses.
This decree pertaineth in a ma
ner vnto outwarde lyfe, but it
hath the cause of these whych be
aboue sayd. For the Gospell doth
not require Leviticall ceremo
nies, because it teacheth vs too
purchase remission of synnes fre
lye, and pronounceth vs iustified
by mercye for Chyistes sake, not
for any seruice or our woorkes.

The fourth teacheth what is to
be iudged of ecclesiastical ceremo
nies, which the Bishops or other
men haue instituted. For because

The summe

in this life certayne rites, places
& times be necessary, the Gospel
permitteth customes to be made
in the church without vprore &
contencion. Therefore be certain
daies appointed that the people
may knowe when they ought to
come together, to heare the word
of God. These traditions be tol-
erable, yet iustification is not to
be sought in them.

¶ Vnto what thing is this doctrine
of Christian liberty profitable?

Vnto many things. For if this
doctrine be not in the Church,
ther insue many discomodities.

1. The iustification of saythe
is blynded and blotted out, that
is to saye, when the benefite of
Christ is attributed vnto tradi-
tions, that is when men esteeme
themselves to deserue remission
of synnes, & be pronounced righte-

The summe
teous for such rites and customs
by the which persuasions, consci-
ences do fall into desperaciō, and
they lose the true knowledge of
faith and of Christ.

The second, the vblearned say-
ning such outward obseruacions
and rites to be true worshipping
and seruice of God, and true per-
fection, when perfection is neuer
thelesse, feare, fayth, loue, and the
workes of our vocacion.

The thyrd, the concord of chur-
ches is confounded, as it is of the
Catter.

The fourth, if consciences esteeme
those rites to be necessarye, they
canne neuer rest. For who euer
hath obserued all mens traditi-
ons, wherof suche summes, so
many bookes haue ben written,
that they canot well be nombred.

But thou sayest obedience is neede-
sary

of Diuinitie.

say, although the powers doe abuse
the ryght. For Christ sayth: vpon the
chayre of Moyses syt the scribes and
Phariseis. &c. what so euer they shall
commaund you, do it.

In thinges which pertaine vnto
to gods law, the conscience must
necessarily obey the Pastours ac-
cording vnto this: he which hea-
reth you, heareth me. But in Ec-
clesiastical traditions, it dought to
to obey, that it auoid offencions,
& that iustification be not sought
in them, nor the opinion of neces-
sity be added thereto. But when
vngodly thinges be commaunded
or taught, then is the rule of the
apostles to be folowed, god must
rather be obeyed then men.

¶ But what say ye of the ceremonies
whych be instituted of Christ?

They must bee obserued, be-
cause they haue the commaunde-
ment of God. And yet the liberty
of þ Gospel teacheth, that we be

The summe

not iustified wyth ceremonyes
without faith, also that necessity
doth excuse vse, if we haue impe-
diment wherby we can not vse
them, as if by some chaunce a cer-
tayne man could not obtain bap-
tisme, yet if he should beleue sted-
fastly in Christe, he shoulde be sa-
ued without the ceremony.

¶ Of Counsels.

Be counsels taught in the Gospell
by Christ or no?

Some haue fayned counsels
to be in the Gospell of not
reuengyng, of pouertye, of
virginitie, of chastity. Then after
sayd they that those workes were
perfectnes. But these opinions
be full of errours & supersticion.
For the law of God is one which
cōteineth nothing but preceptes,
and Christes long sermon is no-
thyng els then the enterpretyng
of

of Dimittie.

of the law. For Chyftes purpofe
is, to declare the perfect obediēce
that is required in y^e law. Where-
fore when he forbyddeth hatred,
cōcupifcence, desire of vengeance
he bringeth in no newe counfels,
but he expoundeth the very lawe
of God, and doth teache the pre-
ceptes. He threatneth also ever
lafting punishment. He which is
angry (fayth he) with his brother
he is accused of iudgement. Also
whosoever feeth a woman, for to
desire her, he hath committed ad-
ultery alredy in hys hart.

Of reuengyng.

What commaundeth he of reuen-
ging?

He forbiddeth priuate reue-
ging, that is desire of reue-
ging, & that whych is with-
out the authority of the officers.
he doth not inhibite common re-

M.iii.

uen

The summe

uēgyng which is exercised by the officers. For the gospell doth not abolishe rulers or Magistrates, but rather confirme them. Ther

Roma. xlii. fore this sedicious opinton which teacheth that there is a counsell of reuengyng, is to be reiecte. And we must wisely make difference betwene opē & priuate reuēging: for the Lord sayth geue me the vengeance & I shall recōpēce.

¶ But what of this sentence, is it lawfull to resist force wyth force?

The Gospell dothe not resyst this sayinge. For to resyst force wyth force, belongeth vnto the law of nature, if it be rightly vnderstanded, for it must be applied vnto the cōmon reuengyng, that is vnto the offyce of the rulers. So the rulers doo resist force by force, whē they drue away theft & robbery with harnes & sword
For

for wherefore shoulde rulers be
necessary, if we should priuately
every one exercise reuenging:

Of Povertye.

What commaundeth it of povertye?

The Gospel doth neither com-
maund, nor yet counsel any
man to forsake his goodes
or conferre and vse all thynges
commonlye, but rather alloweth
politike ordeyninges, and diuisi-
on or proprietye of goodes. But
the Gospel commaundeth to helpe
them which be poore and nedy li-
berally, and it promiseth great re-
wardes both bodely and ghostly
for such liberality, as Christ saith
Geue, and it shal be geuen vnto
you. Also: he which soweth scant- ii. Co. .ix.
ly, he shal reape scarcely. At Salo-
mon doth excellently set fourth a Prover. 3.
describ a great part of housera-
ling: **D**rinke (saith he) water out

The summe

of thine own fountaines, and thy
fountaines shalbe deuined, and
the Riuer shall runne into the
streetes. Be thou alone the may-
ster of them and none other with
thee. Salomon will, that euerie
one geue vnto the nedeful of the
fruites of his farme holde, but so
that he kepe styl his farme hold,
least he be brought vnto beggery.
So Paule comaundeth to geue,
so þ we make not our selfe poore
& that flugardes shal not mysuse
our liberality. To be short, many
testimonies do cōfirme propriety
of goods: for it is lawfull to pos-
ses riches, as christ & Paul testifi.

What is pouertye?

Pouertye is not beggerye: for
that in them whyche be ydle and
strong is synne. He which labou-
reth not, shall not eate. But the
pouerty of þ gospel is spiritual,
that

that is to kepe our goodes which
 God hath lent vs without coue-
 tousnes, without pryde, that is
 to say, without confidence of our
 riches, without vngodlines, that
 is when we be in isopardy for
 Gospel sake, that we wyll rather
 leese our goods, then forsake the
 Gospell, so was Abraham, Job,
 Dauid & manye other mo poore
 in spirit, althoughe they did pos-
 sesse great ryches. Pouertye con-
 teineth pacience, that is to saye,
 when our ryches be withdrawen
 fro vs, or perish by any chaunce,
 that we be not angry with God,
 nor yet do any thing against his
 comaundement, but that we suf-
 fer this iniury or chaunce with an
 equal minde for the loue of God.

¶ How many kyndes of forsakynge of
 ryches be there?

Two, the one is by our election
 with

The summe

without the commaundement
of God, and without vocation.
This forsaking of riches is not
the woo:shyping of God. They
woo:shyppe me in bayne, with
the commaundementes of men.
The other is, which is commaun-
ded of God, and is our vocation,
as when Tirantes compell vs
eyther to leese our goodes, or to
forsake the Gospell. This doth
Christ praiſe: he that wyl forsake
(saith he) hys field, house. &c. for
the gospel sake, that is for the ac-
knowledgyng of the Gospell, he
shal receyue an hundred fold. &c.
To be short, lyke as he dothe not
praiſe them which forsake theyr
wyfe and children, or which kyll
them selues, even so doth he not
praiſe them which forsake theyr
patrimonye, without the com-
maundement of God.

Marke. x.

Of Chastitye.

What commaundeth of Chastitye?

The gospell commaundeth not onely the chastitye of byrging, but also of them whiche be married. For matrimony is the commaundement of God, and al they which haue not the gyft of chastitye, are commaunded to marye, For the auoyding of fornicacion 1. Corin. vii. let euery man haue his wyfe.

What is Chastitye?

Chastity is not onely virginity, but also inderate vse of them which be married. Mariage is honorable with all men, & an vndefiled bed, but to hooremongers & adulterers wil the Lord iudge. Heb. xiii.

Yet Paule saith as concerning byrgynes, I haue no commaundement of the Lord, but I geue counsel &c.

Paule iudgeth not anye man rather to deserue iustification for byrginity, then for maryage. For both

The summe

both they which be married, & bir-
gins must esteeme that they be ius-
tified by y^e mercy of God & accep-
ted for Chyistes sake, not for the
dignity of mariage or virginity.

¶ Wherefore then do the Papists pre-
ferre single lyfe?

There hath ever bene diuelishe
and fantasticall spirites, whyche
haue denyed that maryage was
lawful vnto Chyisten me, as Ca-
tinus and Hierar. Although Pa-
pistes wil not be thought to con-
demne mariage, yet do they de-
forme it verye muche, for they
dreame that they doo rather de-
serue remission of syns & iustify-
cation with their single life, then
other men. Afterward faine they
that single life is perfectiō of the
Gospell, wherein they doo great-
ly erre. For ther haue bene many
whyche wer married that were as
petr

of Disuinitie.

perfect (as Abraham, Isaac, Iacob, David. &c.) as many virgins. Single lye is no perfection, but the perfection of the gospel, is to acknowledge the infirmity of mā kinde, and to be afraid, & agayne to be vpholden wyth fayth. In such exercises standeth the perfection of the Gospel, if ther be any so to be called.

Wherefore then doth Paul prayse & counsel virginity and singleness?

For a politike purpose, that is to say, that we may be more readye to learne, to teache & execute ecclesiastical offices. So Christ prayseth them whiche be syngle, when he saith: Ther be also Eunuches, whych haue gelded them selfe for the gospel sake, that is, for the cause of learning and teaching. For it is true that Paule sayth: He which is syngle goeth about

Math. xix.

The somme

about those thinges whiche pertaine vnto the Lorde, that they may please the Lord. Therefore let virgins search their powers, and labour to liue pure & sincerely, let them auoyd idlenes and rote, and let them be abstinent, that their hart may be occupied with vertue. But they which fall into lustes, contrarye vnto the commaundement of God, let them know that god wil punish them. For fornicatours and adulterers shall not enter into the kingdome of God. Many tymes for y cause of such, whole comynon wealthes be punished, lyke as the history of the Sodomites, and the flood of Noe testifieth. Also god saythe that he would destroy the Cananites, for their vnsearchable and vncleane lustes. Paule saithe also, the punishmente of lustes

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lustes, to be blindnes and dooing Roma. I.
Ephc. iiii,
madnes, and careles fleshynges.

And Oseas saithe: fornication,
wine and drunkēnes take away
the hart. Therefore these fayned
and forged virgines, be occasion
of synne vnto many, and the au-
thours of fylthy example.

Of the Church.

What is the Church?

It is the Congregation of
all them which professe the
Gospell, and be not excom-
municate, where bee one boyth
the other, as well good as euill, Matth. xiii.
like as the Parable of the nette
cast into the sea teacheth. There
vpon be also twoo bodies of the
Church described in the Scrip-
ture, the one is the bodye of the
true Church, the other of the
church of Hypocrites.

When dyd the Church beginne

It

of Diuinitie.

It is certayne that the Church
began in the time of Adam, &
after Adam, among all the which
do professe the Gospel to haue re-
mained vnto this daye, & as yet
to be with them which profes it.

How many kindes of Churches be
there?

Two: the false hypocriticall
church, and the true church.

Which is the hypocriticall church?

That which fighteth and war-
reth against the true church lyke
as the Jewes did pursue the pro-
phets, then after Christ. This
callesth Dauid the church of the
malicious or enuious. And Clay
describeth it in these wordes:

Isay. xlix.

This people draweth nigh vnto
me with their mouth, and honou-
reth me with their lips, but the
hatte of them is farre from me,
but they wooe hyp me in bayne
teaching the doctrines and pre-
ceptes

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ceptes of men. This church is set
before thyne eyes, because all the
workes, al the seruice wherbyth
it beleueth it selfe to woo:shyppe
God, is eternall; it is the simili-
tude & vision of the true churche,
with mans traditiōs in the steede
of sincere doctrine, woo:shipping
God with mouth & lyps onely, w-
out the affections of the hart.

¶ What is the true Church?

It is the Congregation of the
righteous, which beleue truly in
Christ, & be sanctified by y^e spirit
of christ. Of this speaketh Paul:
the churche is a pillar or y^e seat of
verity. This is called catholik or
vniuersal, because it is no mans
politike ordinance, appointed
vnto one place, or certayne tradi-
tions of men: but it is the spiritu-
al copany of the godly, whych be
dispersed throughout al y^e world;

1. Timo. iii.

R. i.

and

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And yet do they agree at all tymes
in the doctrine of the Gospell.

Ephes. v.

This Church doth Paule de-
clare in these wordes: Christe lo-
ued his church or cōgregacion so
greatly, that he deliuered vp him-
selfe for it, that he myght sanctify
it, cleansed with the lauer of wa-
ter by his word; that he myght
make it glorious vnto himselfe,
wythoute spot or wrynkle, & that
it should be holy and vncorrupti-
ble. This church is not visibler;
but it is beleued accordinge vnto
the article of the crede: I beleue
the holy catholike church, the cō-
munion of sayntes. Yet hath it
certayn tokens wherby it is kno-
wen, that is to say the true word
of God, and the lawfull vse of sa-
cramentes, and the keyes wherby
it vseth in the ministring of the
word and sacramentes.

But

of Diuinitie,

But what is to be iudged of them
whych be excommunicate?

They whych be excommuni-
cate, be reckened no more mem-
bers of the church, accordyng vnto
this: And if he wyll not heare
the church, take thou him for an
Gentile and Publican.

Math. 18.

What difference is betwene the
Hypocritical church, and the true
Church?

Howe much difference is be-
twene the truth and falsehode,
betwene the likenes of truth and
the truth it selfe, betwene fained
and foreged colour, and true na-
tural colour, so much difference
is betwene the hypocritical church
and the true church.

It is certayne that hypocrites
haue the same Gospel, and same
sacraments, but they be not ther
with content, but bring in many
traditions, whych they compare

A.ii.

with

The summe

with the Gospel, and make them
equal with the gospel, and many
times do prayse it aboue the gos-
pel, they do not receyue the Gos-
pel purely & sincerely. These be-
leue not in their hart, nor yet stand
stedfast, but when tempestes doo
rise, they fal backe & cannot stand
Also the Hipocrites do vse the sa-
cramentes vnpurely, making an
other head then Christ, whereof
they aske their righteousness, sanc-
tifying & helpe. They vse the holy
ghost none otherwyse then a cloke
wherebyth they couer their vn-
cleane doctrine, whereby they dis-
perseth and troubleth consciences,
which in dede is not the worke of
the holy ghost, which doth gather
together & comfort consciences. To
be short, the Hipocriticall church
is a visour, an outwarde lykenes
or shadow, false & deceitfull, pre-
tended

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tended, foolish, yet neuer the lesse
envious and wythout the know-
ledge of the true church.

Of ecclesiasticall power.

What is the kepe or power of the
Churche?

Whych consisteth in teach-
ing y^e Gospel, ministering
of the sacramentes, and
in excommunicating them which
be accused of open syns, & absol-
uing them againe, whē they aske
absolucion. Or it is a certain rule
of an household which is not by bo-
dely force, but by the word onely.
For the kingdom of Christ is spir-
ituall, whych is not ruled wyth
the swearde, weapons, and other
thinges pertayning vnto a cruell
kingdome. For Christ the author
of this power of the church, & in-
stitutor hath deliuered all civil go-

R. iii. uer

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denaunce, both from himself be-
cause he would not be chosen for
a kyng, but he conueyeth hymself
away. from his Apostles, when
he sayth: the princes of the peo-
ple shal haue dominion ouer the,
but so shall not ye.

¶ How many kindes of ecclesiasticall
powers be there?

Twoo, of order, and of Ju-
risdiction.

¶ What is the power of Order?

It is a commaundement of tea-
ching the gospel, and of shewing
remission of synnes, and of mini-
string the sacramentes to one or
mo. Here is it not lawefull to
bring in anye newe doctrine, but
the doctrine which was taughte
of Christ must be set forth like as
he commaundeth in the last chap-
ter of Mathewe, teachyng them
to obserue all thynges, whatsoe-
uer I haue commaunded you.
And

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And Paule saythe: If an Angell Galath. i.
come from heauē, and shall teach
you any other Gospell then we
haue taught you, cursed be it.

What is the power of Iurisdiction?

It is the power of excommunicating them whych be accused of open crimes, and agayne of absolving them, if they beyng conuicted, doo require absolution.

This power ought not to be tirānical, but as Christ hath taught: Math. xliiij.
If he wyll not heare the Church,
take y him for an Ethnicke. And
Paule sayth: We haue no Domi- ii. Corin. i.
nion ouer your fayth, but wee be
helpers of your reioycing.

What difference is betwene ecclesiastical power, and politike power?

Politycke or ciuill power, maketh lawes for the defencion of bodyes of the diuision of Daintions, of couenauntes, & of crimes, & it constraineth men wyth

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bodely strength. Agayne, ecclesiastical power dothe minister everlasting and spiritual things, that is to say, it hath an heavenly doctrine, & it constrayneth men with the woorde of God. Wherefore it doth not disalowe nor abolish ciuill power, but it doth rather allowe it, and subiecteth the bodyes of holy men vnto it.

¶ When hath the Church receyued the keyes?

Math. xvi.

Math. xviij.

John. xx.

When Christ sayd vnto Peter: To thee wyl I geue the keyes of the kingdome of heauen. Agayne: whatsoeuer thou shalt binde vpon earth, it shalbe bound also in heauen. &c. Also: take ye y^e holyghost, whose sins so euer ye shal for. &c.

¶ Auayleth not the ministering of euyl ministers?

Yes, it auayleth. For the word and Sacramentes be no Ministers, but they belōg vnto Christ, whych

which if they be rightly ministred
the malice of the minister cannot
hurt vs. And it is a common say-
ing: the life of the Minister doth
not chaunge the vertue of the sa-
cramentes, the administring of
the sacramentes is not of no va-
lure, although the maners of the
Ministers be vicious. But thys
muste bee vnderstanded of them
which be euill, not of them which
be open blasphemers, none other
wise then if they were Jewes or
Turkes, vnto suche oughte the
church to commit no office.

¶ Is not obediēce due vnto Ministers
of the Church?

Lyke as obedience is due vnto
the word of god: euen so is it due
vnto them which do minister it,
in so much as belongeth vnto the
office, as the scripture doth com-
maunde, he whiche heareth you, Lukc. x.
heareth me,

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Matth. xlii. heareth me. Whatsoever they shall
Deut. xlii. say, do it. Also, obey your rulers.
These sentences speake of y^e mini-
string, & they require due obe-
dience vnto the gospell. But they
do not constitute a kingdome vnto
the teachers, w^out the authority
of y^e gospell. Also obedience is due
vnto them in iurisdiction, whych
they haue by the authority of the
Gospell, y^e is to say, in knowing
crimes, in hearing the witnesses,
in lawfull excommunication. &c.

Of offencion.

What is offencion?

It is when one geueth occa-
sion of synne or euill exam-
ple to other men, whereby
their mindes be troubled, that is
to say, afraid or els enticed vnto
such lyke sinne. Or it is the de-
prauynge or peruentynge of doc-
trine, or the good liuinge or the
faith.

of Dimittle

faith and charity of any man.

How manye kyndes of offencion be there?

Two, taken and geuen.

What is offencion taken?

It is when Pharises and hypocrites be offended, eyther wyth true doctrine, or some necessarye good worke, & they conceine hatred against the gospel, and godly men, lyke as the Phariseis dyd hate both the gospel and the teachers thereof. This Pharisaicall offence is not to be eschewed, for the commaundement dothe excuse vs. But it must be vnder taken that the doctrine is true, certayne and profitable vnto the church. For it is y most greuous synne, to trouble the Church of God with euill, vncertayne, and vnprofitable disputacions.

Beue examples.

The Pharises & Scribes were
offen

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offended when Chyſte dyd heale
ſickmen vpon the ſabbath, when
his diſciples dyd not waſh theyr
handes, when they dyd plucke of
eares of corne. Euen ſo be our hi-
pocrites offended, becauſe we wyl
not ſuffer them to conſure water
ſalt, willowe bowes, herbes, and
ſuche lyke trifles. &c. Here doth
Gods commaundement excuſe
the godly, for they be commaun-
ded of God, to teache holeſome &
true doctrine. Alſo neceſſary wor-
kes of mercy, wherby they which
nede may be holpen. Thys com-
maundement muſt be playnelye
obeyed, noꝝ hypocritical fellowes
are not to be regarded, according
vnto thys: we muſt rather obeye
God then men.

☞ What is offence geuen?

It is vngodly doctrine oꝝ euyl
example whych annoyeth other,
eyther

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eyther because they doo folowe it,
or because men be afrayde from
the Gospel. All vngodly Doctrines
mens traditions, whyche cannot
be obserued wythout sinne, be of
thys kynde of offencions. Chylde
doth threatē the authour of such *agath. xliii*
offencions. Wo be vnto the man
by whom offencion dothe come.
Therefore these offencions ought
with al Diligence to be eschewed,
leaste we be eyther authours or
maintainers of vngodly doctrine
or folowers of vngodlye seruice,
or woorthippynge.

But what is to be done in Indifferēt
thynges?

Here is the rule of Paule to be
obserued, as concernynge the vse
of libertye (for so commaundeth
he them whyche be learne d:) *Re. xoma. xliii,*
ceyue ye him whych is weake in
faith. Item, let al be done for the
edi-

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edification. For we must not vse
our libertye among them whych
haue not as yet hearde the Gos-
pell, or among the brethren why-
che be not as yet well confirmed,
but the example of Paule muste
be folowed, I am made weake
(sayth he) to them whych be
weake. Item, if meate offende
my brother, I wyll neuer eate
fleche. But there the Gospell is
declared, and the churche metelye
wel confirmed, the paynefull ob-
seruyng of vnprofitable traditi-
ons, is not to bee required. For
Paule, because he woulde shewe
an example of libertie: would not
circumcise Titus. And Christe
excuseth hys Apostles, breakyng
the traditions of the Elders, suf-
fer them (sayth he) they be blinde
and the blynde leaders.

What is to bee eschewed in Chur-
ches

or bluntnesse.

And these, least offences come.

These thre, the firste that we doo not teache vngodly thynges, or vntrue thynges, or vnprofitable thynges.

The second, that whē we teach thynges whiche be certayne, we do not so set them forth that the hearers in suche confusion and darknes, conceiue euil opinions:

Here is great diligence to be geuen, that althynge be expounded, aptly, properly, eloquently, & euidently without Sophistry. Therfore Paule wylleth a Byshop to be apt to teach, that he may teach fytlye and discretely. And Christ wylleth a Scribe (in the kyngdome of heauen) to be like a good house father, whiche can chuse & bryng forth wyselye out of hys treasure, in teaching new things and old. For vnlesse teachers doo well

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wel marke and consider this wise
Dome, consciences bee troubled,
and euyl opinions do creepe into
the hert, which wyl annoy religi-
on and good maners. Wherupon
bpzoxes do spyng and manye o-
ther offencions.

Of Sacramentes.

What is a Sacrament?

It is a token of the promise
of God, instituted of God,
but it consisteth in the ele-
ment and the word, to the entent
that the memory of the thing pro-
mised, may remayne.

How many Sacramentes be there?

Two, Baptisme and the Sup-
per of the lord. These haue a spe-
cial promise in the Gospell of re-
mission of synnes.

Is there no mo Sacramentes?

If we call Sacramentes those
workes, wherunto godly promi-
ses

of Dlutnle.

tes be made, then may manye sacramentes be founde, as prayer shal be a sacrament, for it is a certayne worke of ours, and it hath excellent promises. What so euer ye shal aske y father in my name he shall geue it you. But aduersities and almes Deedes shall also be sacramentes because they bee woorkes annoynd wyth godlye promises. As: geue, and it shal be geuen vnto you. Also, by muche tribulation muste wee enter into the kingdome of heauen. So the office of rulers, and maryage, be eternall thinges anournd wyth the word of God and promyses.

But if we cal sacramentes, ceremonies or customes instituted in y Gospel, properly belongyng vnto the chiefe promise in y gospel, that is remission of sins: ther be two sacramentes onely. Bap-

D. i.

titune

John. xvi.

The summe
fisme, and the supper of the lord.

¶ Be there not diuers opinions concerning the Sacramentes?

¶ Yes, for there be thre opinions.

First, scolemen do saie that men vsynge the Sacramentes of the new testament be iustified by the worke which is wrought. Thys opinion is to be hyllid out, for it is against iustification of faithe. For they iudge a man to be iustified by the vse of the said ceremonye, although he doo not beleue, nor yet haue so much as one good intencion of the harte, so that he be not letted wth thys hindraunce that is to say, the actual purpose of mortall synne.

Second, other some do holde þ^t the sacraments be not tokens of the wyl of God towarde vs, but onely tokens of our professiō, for we muste haue certaine tokens,
wher

whereby we may be knowne fro
other people whiche be no Chris
tians, lyke as a cowle maketh a
Monke to be knowe fro other me

Thirde lye therfore, the true sen
tence and meanyng of the scrip
ture is that the Sacramentes of
the new testament be visibie to
kens of the will of God towarde
vs, appearing before our eyes: to
the intent they shoud admony the
vs to beleue the promyse whych
is set forth in the Gospel. Saint
Austine sayth, Sacrificium is a
visibie worde, that is to say, lyke
as the word is a certayne token,
which is receyued in the eares:
so is the Sacrament a shewe or
picture whych is set before the
eyes. Lyke as the woorde is an
instrument whereby the holye
Ghosste taketh effecte, as Paule
sayth: So by the sacraments the
D.ii. holy

The same

holpe ghoste taketh effecte, when they be receiued with faythe, for they do admonishe & moue vs to beleue, lyke as the woorde doth.

¶ Wherefore hath Christ instituted sacramentce?

For our infirmity: for the minde of man after Adams fall is so weake and feable that it cannot beleue the plain word. Therefore Christ moued with our infirmity, did geue vnto his woorde tokens, wherby he might heale our infirmity, and that by a certayne mutual agreing of the word and tokens, we should be li dde vnto faythe towarde the promyses of God, as saint Austin witnesseth wher he saith: man before his sin did se God, vnderstand him & beleue him. After his syn committed, man canot se nor perceiue god but les he be holpen wyth a certayne meane.

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meane. For these causes is the
woorde of God geuen, according
vnto this sentence: let the woord
and the element come together,
and so let the sacramēt be made.

Of Baptisme.

What is Baptisme?

It is a token or ceremony in
stituted of Christ, that is to
say, to be washed with wa-
ter, and pronouncing of y words
whiche be ordeined for the same
purpose, that it may testify vs to
be receiued of God, and reconcil-
led vnto God.

Where is Baptisme instituted?

Mathe w, and Marke the laste
chapter. He goynge into all the
world, teache al people baptising
them in the name of the father,
and the sone, and the holy ghost:
he which wil beleue and is bap-
tised, he shal be saued.

The summe

☛ For what purpose is it instituted?

That we may stedfastly beleue our synnes to be forgeue vs. For baptisme is a testimonye and token of remission of synnes, and geuing of the holy ghost. For this cause old authours called sacramentes also tokens of grace or fauour, that is to say, tokens of the wil of god toward vs. For when we bee baptised, the promyse of God is written in our bodies.

☛ What doth baptisme signify?

Repentance and remission of synnes, or as saynt Paule saith, a regeneration or new byrth, for the dipping into the water, signifieth the old man to be mortified byth synne, the commynge vp agayne or delineraunce out of the water, signifieth y newe man to be washed and censed and recoiled vnto God the father, the sonne

of Dialectic.

sonne, and the holy ghost. For the father receiveth thee for his sons sake, and doth promise vnto thee the holy ghost, wherewith he will geue thee lyfe and sanctify thee.

What is the vse of Baptisme?

That we may iudge thoroughout al our life, that remission of syns and reconciling is set forth and geuen vnto vs. For although we do fal, yet vnto them whych doo amend their liuing, the couenant which we promised vnto God in times past, auaieth and looseth not the vertue, because y^e gospell testifieth that they whiche do ammen be be forgiven.

May Baptisme be receyued agayne or no?

The token oughte not to be receyued or taken againe, for the receyuing of the ceremony agayne auaieth nothing. And y^e tokē once receyued, is a perpetuall note,

D.iiii.

and

The summe

and a perpetual testimony. Lyke
as circumcision once done was a
perpetual wytnes of the bond of
God, wrytten in the bodies of the
which were circumcised. Moreo-
uer, we ought to exercise y^e fayth
of this couenaunt wyth ofte cal-
lyng it to remembraunce, & kepe
it so long as we lyue. Therefore
it is sayd that repentaunce is no
thing els, but remembraunce of
our Baptisme.

¶ What difference is betwene the bap-
tisme of Iohn, and of the Apostles?

Both the Baptismes be the of-
fice and ministry of the new tes-
tament, and require faythe in
christ. The baptism of Iohn did
testify that Christ shoulde come.
The baptism of the Apostles te-
stified that he was come, and by
y^e fayth were as wel they whych
Iohn baptised, as they whych
were

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wer baptised of the Apostles, sanctified and saved.

But that John saith: I baptise in water vnto repentance, but he which shal come after me, wyl baptise with the holye ghoste. &c. He maketh no difference betwene the offices or ceremonies, but betwene the persons of the Ministers, and the persō of Christ. For he testifieth that Christe is the Lord, whereby that baptism is vertuous, which would geue the holy ghost & everlastyng life, & he professeth himselfe to be a minister, which geieth onely the outward sign, & preacheth the word.

Of the baptism of Infantes, prouyng that Chyl-
dren ought to be baptised.

First Christ saith: Unles a man be renued by water & the holye ghoste, he can not enter

John. iii.

The summe
enter into the kingdome of God.
This sentence is vniuersall, and
it testifieth that al whych shal be
saued, ought to be renued wyth
water, that is to say, to be bapti-
sed, therfore chyl dren must be bap-
tised also, & they may be saued.

Second, of the tradicion of the
Apostles, for so writeth Eugene
vpon the sixte Chapter vnto the
Rom. The church receiued a tra-
dicion of the apostles, to minister
baptisme also vnto chyl dren. For
they, vnto whom the secretes of
& misteries of god was comitted
did know & ther was natural fil-
thines of synne in al men whych
ought to be abolished by water &
& spirit. So doth Cipriā & Austin
proue the baptising of chyl dren.

Chyld, by the reason which is
brought out of the scripture: it is
certayne the kyngdome of god &

of Dignitie

promise of the gospel to pertayne
vnto children. But withoute the
church is no saluacion. Therfore
children must be grafted and pla
ted into the church, and the tokē
muste bee ministred vnto theym
whych may testifye that the pro
myse belongeth vnto them. The
maior is certain, for Christ saith:
let the childre come vnto me, for
vnto suche belongeth the kyng
dome of heauē. Also it is not my
fathers wyll which is in heauen,
that one of these lytle ones shall
peryshe. Also the Angels of them
do euer see the face of the father.
The minor is manifest: for ther
is no saluacion wout the church
where neither the worde nor yet
the sacramēts be ministred. For
the churche is the kyngdome of
Christ, in y which Christ is effe
ctually by his word & sacramēts.

There.

The summe

Therefore the conclusion foloweth, that Childre ought to be baptised, that they receiuing y^e signe, maye bee made members of the church, and that God maye geue vnto them his promise.

¶ But the Anabaptistes object, sayingeing children do not vnderstand the word, they cannot beleue, wherfore y^e Sacramentes doe not profite them.

Agaynst this argument first of al must we set the example of the Infants which wer circumcised, which also did not vnderstand the word, and yet auayled the covenannt, or bond, and God dyd receiue them for his promise sake.

Secondarely we must answer, although they do not vnderstand the word, yet is it certayne that God taketh effect in them, according vnto this: Unless a man be rennewed by water. &c. Nor it belongeth not to vs, to searche howe
God

of Diuinitie.

God doth worke in them. It is enough to know, þ the kyngdome of God doth certainlye pertayne vnto childre. Whereupon it foloweth, þ God taketh effect in the.

Of the Supper of the Lord.

What is the Lordes Supper?

The Supper of the Lord is a sacrament of Chyestes bodye and bloude, wherein is called into remembraunce the offering bp Chyestes bodye, and the shedding of hys bloude for vs, wherein also Chyesten men geue thanks to all myghtye God for their redemption.

By howe manye names is thys Sacrament named?

The scripture calleth it the Supper of the Lord, the Cōmunion, a Testament, & it is called of the doctours Eucharistia & Sinaris
Where

The summe

☛ Wherefore is it called the Supper of the Lord.

Because like as in al other common suppers, bread and wine do nourish a strengthe mēs bodies: so Christ which is the heauenlye bread in thys hys supper, nourisheth, comforteth, strengtheneth, and cheriseth our soules.

☛ Why is it called a Sacrament.

Because remission of al our syns is promised vnto vs in it, thow the blood of Christ.

☛ Why is it called Communion.

Because remission of al our syns is promised vnto vs in it, thow the blood of Christ.

☛ Why is it called Eucharistia.

Because we ought to magnify his death, and geue thanks al to gether for our redemption.

☛ Say the worde of the Lords supper.

Our Lorde Iesus Christe in
that

of Diuinitie.

that same night whererin he was
betraied, did take bread, & when
he had geuen thanks, he brake
it and gaue it to his Disciples, sai
yng: Take and eate, thys is my
bodye whych is geuen for you,
this do in my remembraunce. In
lyke maner he toke y cup also af
ter he had supped, & when he had
geue thanks, he did geue it vnto
them, saying: Drynke all of thys.
Thys cuppe is the newe Testa
ment in my bloud, whych is shed
for you, and for many in remissi
on of synnes, do thys, how oft so
euer ye shall Drynke it in the re
membraunce of me.

¶ What is the principall ende of thys
Supper.

The principal ende of this sup
per is, that it may be a tokē of y
promisse of christ toward vs, mo
nifyinge vs & testifieng that the
bene

The summe

benefites of Christ be geuen vnto vs, and therfore it auayleth to stirre vp and confirme our faith.

There be also other endes, that is to say, thankesgeuyng, for so great a benefit. Also that we mai be prouoked vnto good woorkes, and to eschew synne, because we heare now that we be made members of Christes bodye, and that Christ wyl take effect in vs. Also the fruit of loue & charity must followe, that we one towarde another do the offices of loue, as common members of Christes body.

What is the wholesome vse of this Supper?

When we hauyng faith do vse it, whereby we beleue that the benefits of Christ doo truly come vnto vs, that is to say, remission of synnes, and that we be trulye grafted in Christ, & that he wyl take

take effect in vs, as in hys owne members. Thys beliefe causeth the vse of this Sacrament to be holsome vnto vs, & it comforteth our consciences. And the vse of this ceremonie dothe not auaille without this faith, like as the vnlearned do sometime imagin the selfe to purchase remissio of sins by the selfe worke of receyuyng, that is to saye, because thei come & do vse the Sacrament with o-ther. Like as the Papists taught the Masse to auayle by the worke which is wrought.

A reason agaynst the, where thou sayest the vse of the Lordes Supper to be, to confirme and establishe our fayth.

No outward thyng but onelye the holye ghosse dothe confirme our fayth.

The vse of the Supper is an out ward thig: therfore bi this worke

The summe

our faith is not confirmed.

Answer vnto the maior: It is true that the holy ghost doth onely confirme our faith, but he doth vse outward tokens, as it wer in struimentes wherewith he dothe admonish vs, and by them as certain testimonies and seales doth styre vp and confirme our faith, none otherwyse thē by the word he admonisheth, moueth and stirreth vp our hartes to beleue. &c.

What is the worthye preparacion, and to whom ought this Sacramēt to be ministred?

They come and receyue it worthely, which doing repentaunce, and beyng afrayd for their syns, doo seeke comfort, beleuyng that their sins be forgiven, accordyng vnto the promise of Chyste, & for the confirmation & establisshyng of this faith, do vse this Sacrament, as a witnessyng or testimo-
nye

of Diuinitie.

ny of remission of sinnes. And be-
cause thei must vse this sacramēt
whiche doo repent, therefore the
church in tyme past did driue the
from the communion which wer
open sinners. Nor they oughte
not to be admytted vnto the sup-
per of the Lord, whych be mani-
fest and open euyl doers, & will
do no repentance.

¶ What difference is betwene a Sa-
crament and a Sacrifice?

Sacramentum, is a ceremonie
or token of promission whereby
god promisseth or geueth vnto vs
a certayne thing. So was circūci-
sion a certain token, wherby god
promised that he woulde receiue
the circuncised. Baptisme is a to-
ken, wherby God worketh with
vs, and receyueth vs into grace,
and he hym selfe doth in a maner
baptise vs, for the Minister doth

P.ii.

bap

The summe

baptise in the steede of Christ.

Sacrificium, is a ceremonye or a worke of ours, which we geue vnto God, whereby we may honour him, that is, that we may testify vs to acknowledge him, vnto whō we make such obedience, to be true God, and that for that cause we geue him such obediēce.

Of Sacrifices.

How manye kynde of Sacrifices be there?

Two, the one is called Propitiatorium, that is, which obteyneth mercy, and appeaseth the wrath of God. The other is called Eucharisticū, that is to say, of thanks geuing.

What is sacrificium propitiatorium?
It is a worke which deserueth for other remissiō of syns & euerylasting punishmēt, or a worke reconciling God, or appeasing hys wrath

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wrath for other men, a satisfactiō
for synne and euerlasting death.

And there is onely one sacrifice
which deserueth remissiō of sins
that is to say, the passiō of death
of Christe. Certayne sacrifices in
the law wer called Propitiatoria
not because they deserue remissi-
on of synnes before God, but be-
cause they did signify the sacrifici-
ce of Christ, which was to come.

Hebre. ix.

¶ What is a Sacrifice of thanks ge-
uynge?

Not that which deserueth remis-
sion of syns or reconcilyng, but it
is done of vs which be reconciled
that for receiuyng of remission of
synnes, and for other benefites,
we may geue thanks vnto God
with this our obedience.

¶ Which be sacrifices, Eucharistical,
or of prayse?

In the law wer offerings, wa-
things, restor yng, fyrste frutes,

P.iii. tiches

The summe

fithes. &c. Nowe by fayth, prea-
chyng of the Gospel, inuocation,
geuing of thanks, confession, the
croffe, humilitie, the aduersities,
afflictions of saintes, prayer, also
all good woorkes of holie men.
These sacrifices be no satisfacti-
ons: for them whiche do them, or
appliable for other whiche can de-
serue for the, by the woork which
is wrought, remission of synnes,
or recōciling: but they please god
for our fayth sake. Of this kinde
of sacrifices be there manie sen-
tences in the Prophets & Psal-
mes. A troubled hart is a Sacri-
fice vnto God. Also: Offer vnto
God a sacrifice of praise. And Pe-
ter sayth: ye be a kinde whiche is
chosen, an holie Priesthode, that
ye may offer spirituall sacrifices.
Also: by him maye we euer offer
a Sacrifice of prayse, the fruite
of

Psalm. li.

Psalm. xlii.

Heb. xiii.

of Diuinitie.

of the lyppes of them which doe
acknowledge hys name, that is
to saye, inuocation, thankes ge-
uinge, confession and suche lyke.
For in the newe testamente the le-
uitical worshippinges and sacri-
fices be abrogated, & a spirituall
worship or seruice vnto god, must
succeede in the stede of them, that
is the righteousnesse of faythe, &
the fruite of faith according vnto
this. The true worshippers
shal worshippinge the father in spie
rite and truth.

John. iiii.

Of the crosse and ad- uersities.

What is the Crosse?

It is anye aduersitye geuen
or laid vpon vs by God, not
to the entent he would that
we shoulde peryshe, but that hee
maye cal vs to repentaunce, and
exercise oure faythe, or it is anye

P. iiii.

aduer-

9 The summe

aduersity or trouble which chaſtiſ-
reth vnto vs, by the certain coun-
ſel & good wil of god, that therby
the faith of holy men may be pro-
ued, the loue that they haue to-
ward God may be knownen, and
that the godlye maye be adorne-
d with an excellent and notable de-
liueraunce befoze them which do
perſecute them. The croſſe is the
felow or companion of the moſte
faithful word: but aduerſities as
it is ſaid, be ſacrifices of prayſe,
yet to be applied for other, accor-
ding vnto this of Paule: Euer y
one ſhal take reward accordinge
vnto his labour. Alſo: the righte-
ous ſhal lyue by his faith.

Abacuc. ii.

Howe ſhall we comfort our ſelues
in the croſſe and aduerſity?

In all kindes of tribulacions
muſt we haue in a redines, foure
ſpecial comfortes. The firſt, that
we

of Dinnittle

we be not punished by chaunce,
but by the counsell & sufferance
of God. Hereunto belongeth the
knowledge of y^e prouision of god

One of these lyttle Sparowes **Matth. x.**
shall not fall vpon the earth with
out the wyl of my father, but euē
al the heares of your head be nō
bred. And the Lord doth mortify
and reuiue.

1. Regum. ii.

Secondarelye, that God suffer
eth vs not to be punished to the
entent we should perish, but that
he may cal vs to repentaūce and
crease our faith. So saith Paul **1. Cor. x. xi.**
when we be iudged of the Lord,
we be corrected, least we shoude
be cōdemned with this world.

1. Cor. x. xi.

Also: the Lord doth chastice hym
whom he loueth. He doth scourge
euery sonne which he receyueth.

Prover. xiii.

Debre. xiii.

I chastice them whom I loue. **Apoca. iii.**

And David: It is good for mee
that

The summe

that y cast me down. And Christ
saythe: Blessed bee they whyche
mourne. so be vnto you which
laugh now. &c.

Thirddly, when we se the vngod-
ly liue in al wealth, riches and de-
lite, we our selve neuerthelesse be-
ing cast awayes of al men, oppres-
sed with great misery, that ther-
fore we be not angrye, or take in-
dignacion, but that we obey god
with an equal minde, knowing
that these troubles be not tokes
of wrath or reprobacion, but that
we maye be made members lyke
vnto the image of Christ. So
sayth Paule: If we suffer with
Christ, we shal reigne w him, we
must be made like in forme vnto
the image of the son of God. And
Peter saith: iudgement begineth
at y house of David. And Christ
saith: he which wil folow me, let
him

Roma. viii.

him take his crosse. And Paul, al
þ wyl liue godly, shal suffer perse-
cutiō. And Dauid: they which do
sow in sorow, shal reape in ioy. &c

Fourthly, that in al these we do
receiue and kepe stedfastly faith,
that is to saye, that God wyl be
present wyth vs, and helpe vs,
and for his wyl dome and good-
nes, wyl once deiuer vs. And in
thys faith is God to be called vp
on, for we be oft punished of god,
that we may haue occasion of ex-
ercising our saythe and inuocati-
on. And by this occasiō the know-
ledge of God is more excellent,
and it encreaseth in vs, as the ex-
ample of kynge Manasses dothe
teache, that the Lorde is God.
Which knowledge of God in idle-
nes, pleasure, and prosperity, is
forgottē. Like as the example of
the children of Israel doth teach

The

The summe

The people did sit to eate and to
drinke, and did rise vp to play.

¶ Wherefore dothe the Scripture so
diligentlye set sooth and intreate
these comfortes?

That we maye accustome our
minde vnto true repentaunce, &
that we may learne to suffer ad-
uersities, & exercise our obediēce
and faith, and specially y we may
repose the affections of y mind,
when we be prouoked w wrong
we fal into desire of reuengyng.

So Esaias: in silence and hope
shall thy strength be. And Christ
saith: In your patience shall ye
possesse your hartes.

Luke .xpi.

¶ What is true patience?

Not onely to obey God in ad-
uersities, but also to ouercom the
indignation of nature whiche is
feable, or els certainly to resist it.
And this vertue is necessarye in
the church, & the commō wealth
that

of Diuinitie.

that is to saye, to forgeue private
wronges for the tranquillitie of
the common wealth, least contē-
cions be stirred vp in the church.
Let vs esteeme rather þat we ought
to suffer aduersities, then trouble
the quietnes of the cōmon welth
for private iniury done vnto vs.

☛ But what euil worketh impacience?

It is angry with God, and it
doth expel, first obedience, & then
after faith out of y^e harts. Ther-
fore in great aduersities many be
altogether blasphemers, & they
seke for counsels against the cō-
maūdemēt of god, like as Saul
did aske counsell of a witch. Also
the sorowe of iniurye ingendreth
hatred, & doth prouoke vnto re-
uēging. Of the which thing aris-
eth, not onely private discordes,
but also seditions & strife in the
common wealth. Also heresies,
and

The summe

& many other evils. These must
be farre from a Christian man.

Of humiliacion or lowlynnes.

What is humiliation?

Humiliatioⁿ or making low,
is the true feare of god, to-
ward God, wherby consci-
ences affrayde with the iudge-
ment of God, cast away al confi-
dēce of their owne power, of their
own wysdome or righteousness.
We haue an example in Dauid,
when he was chidden of Nathā
the prophet, he perceiued his sin,
not trusting that he coulde please
the wrathe of God by his owne
righteousnes: Whē he did se that
he was expelled out of his kyng-
dome, he did knowe that it was
by the counsell of God, therefore
he did not trust that he was able
to kepe the kyngdome with hys
owne

of Diuinitie.

own power or wisdom. Of this
lowlines is mention made. Vpon
whom shall my spirit rest, but vpon
him which is lowly. And Christ
saith: blessed be the humble. There-
fore they which be lowly, be heard
of God. He hath looked vpon the
prayer of the lowlye. &c. They be
exalted of God. He hath deposed
the mighty from their seate, and
hath exalted y humble. The hu-
miliation of Monkes, which they
haue faigned in outward vertues
& ceremonies, is plainly hipocrisie
and it may rather be called pride,

Isay. lxvi.

Psalm. Cx.

Luke. i.

Of Prayer.

What is prayer?

It is a petition of a certaine
thing of God, with the affec-
tion of the hart, and w faith
and thankesgeuing vnto God for
the benefites receiued. Therefore
to pray, is to speake with god, &
to

The summe

to desire some thing vpon hym.

Howe many kyndes of prayer be there?

Two, inuocation or praier, and thanks geuyng.

What is Inuocation?

It is whereby God is called vpon in anye thinge, or whereby a certayne thyng is asked of God. Herunto belong psalines which be prayers.

How many thinges be requyred in Inuocation or prayer?

Four: the commaundement of God, the promise, faythe, and the thing which is desired.

What is the first?

The authority of gods commaundement, which commaundeth vs to pray & call vpon God. Let vs learne, that to sweare by þ name of God, to steale, to comit adultery. &c. be not onely synnes, but also þ it is synne not to pray, not to

of Dinnitie.

to loke for helpe in peryles, not to
geue thanks for the benefites re-
ceiued. Also it is not in our choise
to pray or not to praye, but it is a
necessary work commaunded of god.

¶ But thou wilt say, my misbeliefe
my vnworthines both affray me?

When misbeleif tempteth thee,
resist it with the woorde of God.
Aske, and it shalbe geuen you, for Matth. xii.
euery one which asketh, receiueth
Also, call vpon me in the daye of Isaiah. xl.
thy tribulation, and I wyll heare
thee. &c. But when thy vnworthi-
nes accuseth thee, thou shalte re-
meber that the authority of gods
commaundement ought not to be
denied for our vnworthynes. It
wer surely a great madnes, to dis-
pute as concerning the other com-
maundementes, that we would
not abstaine from theft, murder,
adultery. &c. because wee bee not

Q. i.

Wor.

The summe

worthy to obey God. What house
father commaundynge hys ser-
uaunt to doo a lawfull woorkes,
would receiue suche an excuse, if
he shoulde answer that he were
not worthy to obey him.

What is the seconde?

The promise of god which testi-
fith þ our prayers be herd, I say
verely vnto you, what so euer ye
shall aske my father in my name,
he wyl geue it you. Howe muche
more will your father which is in
heauen, geue the holy ghost vnto
thē which desire him. Cautlerus
saith þ the hart of man can neuer
be so desirous to take, but god is
much more desirous to giue. For
he is true & kepeth his promise.

What is the thyrde?

Faith, that is to say, that we be-
leue our syns to be forgiven vs,
and our prayers acceptable vnto
God,

John. xvi.

Luke. xi.

of Discomfort.

God, & that they be heard for christ
sake, & not to be in vaine, but
either to purchase delyueraunce
fro the presēt peril or mitigating
of some other good thing. In pre
sent perils we must make this cō
diciō: if it do not displease God, if
he iudge that it be profitable for
vs, like as Dauid dyd: If I can
finde grace in the eyes of the lord *ii. Reg. xvi.*
he wil bring me againe. But if he
shal say, I am not content wyth
the, I am ready, let him do as he
thinketh good. So the leper, lord *Matth. viii.*
if thou wylt thou canst make me
cleane. And christ saith: father, if
it be possible, let this cup pas fro
me, neuertheles not as I wil. &c.

Therefore we ought not to pre
scribe vnto God y maner, nor yet
the time of our deliueraunce, but
like as Paul saith: that god doth
more for vs, the we either desire,

The summe

or vnderstand. Moreover our fayth must not waxe faint, when those thinges which we aske be not by and by graunted, as though God would not heare our prayers, but we must know that our fayth is exercised wyth suche prolongyng. Lyke as God did promise a sonne vnto Abraham, yet he prouyng Abrahams faith, would not fulfil his promise, vntil his extreme age.

What is the fourth?

The thing whych is asked. For our prayer ought not to be a vain blatteryng, but we muste eyther aske somthing of god, or els geue hym thāks for som benefit receued

What is to be asked of hym?

The scripture doth commaund vs to aske spiritual & bodely benefites, priuate thynges, common thynges which be present & those which be to come. Also we be commaund

maunded to pray for the Church
that it may be Delivered from er-
rours & vngodlynes, and fro euill
examples, that thereby no man may o-
bey the Gospell and so be saued.
Paule commaundeth vs to pray
for kings and ruiers, that God
maye graunt vs peace. Also we be
commaunded to praye for our ly-
uing & other bodelye necessaryes.
Lyke as the prayer of the Lorde
doth containe al these.

Of the Lordes prayer.

Q What is the prayer of the Lorde?

A It is a brieve forme of pray-
ing which Chriſt taught his
disciples and al faithful men
When ye pray, say thus.

Our father which art in heuen

1. Halowed be thy name.
2. Thy kingdome come.
3. Thy will be done in earth, as
it is in heauen.

Q.iii.

4. Gene

The summe

4. Geue vs this Daye our Daylie breade.
5. And forgeue vs oure trespasse, as we forgeue them that trespasse against vs.
6. And leade vs not into temptation.
7. But Delyuer vs from euyll.
So be it.

The p̄face is the title : for we call God our father, dwellinge in heauen, where wee looke for no earthly heritage, but for heauenly loyes and euerlasting lyfe.

The firste petition prayeth for the glory of God, for the doctrine and going forth of the Gospell, that is to saye, that the name of God may be declared, set forth & praised amonge all people. For it is great vngodlynes, & the name and honour of our woorkes, and creatures should be preferred before

fore the glory of god.

The second petition praieeth for the vertue of the gospell, and for gouernaunce, that is to say, that god would wilsafe to begin hys kingdome among vs, by the vertue of the holye ghoste. And that the kingdome of the deuil mai be confounded and broken.

The thirde petition praieeth that here in earth al pastours, rulers, and subiects, may do that which is acceptable vnto god. Lyke as the Angels in heauen doo neuer resist hys wil. These three petitions belong vnto the glory of god these whiche folowe, declare our wretchednes and miseries.

The fourth prayeth for our lyving, peace, Defēding against our aduersaries, good fortune in doyng our busines, bryngyng vp of childre, to be short all comodities

The summe

belōging to this present life, necessary as wel for y^e soule as y^e body.

The fiftē petition prayeth that our sinnes may be forgiven vs, and that to be certaine, if we will forgive other. For to thentent we should certainly know that God wyl forgive vs, he setteth thys worke before vs, that is to saye, that we forgive them whiche doo fault vnto vs. Wherfore thys petition teacheth that in euery prayer we ought to haue fayth of remission of sins, and that we must take Christ for our mediator.

The sixt petition prayeth that we be not drawen by the craftē & subtilty of the deuill vnto vngodlines and other mischife, least at y^e length we, taken in such trappes, may fall into desperacion.

The seuenth petition prayeth, for the deliuerance from sinne & wretch

of Diuinitie

wretchednes, fro the miseries of
this present lyfe and that euerla-
sing lyfe and righteousnes maye
be geuen vs.

The conclusion Amen, is a certi-
fication of the hart and consciēce,
that we shoulde beleue vs to bee
heard of the father.

Of the office of Rulers.

What is the office of Rulers?

It is a godly ordinaunce or-
deined of God, for keepyng of
good order and peace, to pu-
nish euyl doers, & saue the whiche
be innocentes, whereunto obedi-
ence is due, not onely for the auoi-
ding of their oth, but also for consc-
ence. Or more briefly so. It is eue-
ry lawfull power, ordeined among
men by God, for the maintenaunce
of the good, and the punishment
of the euyl, & to iudge accordyng
vnto right and equalnes.

Roma. xiii.

what

The Summe

¶ What is a Tyrant.

He is an euil and vnequall officer which ruleth not accoꝝdyng vnto þe lawes, but after his owne vnrighht desires and malice.

¶ Is the office of Rulers groundēd vpon holy scripture or no.

¶ Yes verely, as well in the olde as newe testament: Who so euer shal shed mans bloud, hys bloud shalbe also shed. Also: If any mā do purposely kyll his neighbour, thou shalt pul him from inyne altare that he may dye. Item: Let euery soule be obedient vnto the superiour power, for there is no power, but it is of God. &c. Also: Be ye subiecte vnto all Rulers, which be created among men, for the loue of god, eyther vnto the kyng as moſte excellent, or vnto captaynes as they which be sent of hym. Christ sayde vnto Peter: he whych striketh w the sweard, shall

that perish with the sword. And John Baptist saith vnto the soldiers, Do no man wronge, but be Luke. 11. content with your wages.

¶ Is then the office of Rulers the ordinance of God?

Yea, the good creature of God, & a thing not onely permitted of God, as those thinges whiche be euil are saide to be permitted. As warre, pestilence. &c. But a thyng allowed by the word of God, instituted and ordeined of god, like as the mouinges of the heauens and celestiaall bodie be ordeyned of god, and other creatures.

¶ Wherefore then doo so many vngodly and euill persons spoyle and hold offices and Empire?

There must difference be made betwene the persons and the office. The office is the worke of God & remaineth, althoughe the persons do abuse the ordinance of god

The summe

God. Lyke as Nero, Iulianus,
and suche lyke.

¶ Unto what thynges muste the rai-
lers haue respect?

¶ Unto God, vnto their self, and
vnto their Subiectes.

¶ Wh. refoze vnto God?

That they may know what is
their duty, and what god doth re-
quire of them. For he requyrez
foure thynges of them.

Fyrste the knowledg of God, y
is to say, that they ought to know
him to be God in whose hand all
powers of the earthe be, whych
getteth the kingdomes from one
vnto an other, and doth constitute
Empires, lyke as Moyses sayth
in Deut. x. Dauid. i. Paral. xxx.
Daniel. iiii. The king of Babilon
did not acknowledge the Lord to
be god, therefore was he driven
out of his kingdome.

Secondarelye the feare of god,
that

of Diuinitie.

that they maye feare God in all
thynges, and walke diligently in
hys wayes. So Moyses doth ex- **Deut. xxi.**
hort. Pharaos the kyng of Egypt, **Psalm. li.**
because he woulde not feare the **Psalm. xli.**
Lord God, was stricken with ten
plages, and at the length drowned
in the Sea. Saul despising the co- **1. Reg. xli.**
maundement of god, was casten
out of the kyngdome.

Thirddly, wysedome which they
may obtayne of god, lyke as Sa- **Psalm. li.**
lamō. Be ye learned which iudge
the earth.

Fourthly, iudgemēt and iustice, **Exod. xxi.**
that they may iudge that whiche **Jer. xxi.**
is right vpon the earth. So Mo- **Deut. xxi.**
ses sayth. Achab the kyng of Is- **Elay. i.**
rael, because he exercised vnrigh- **Sapien. v.**
teousnes agaynst Naboth, was **3. Reg. xli.**
corrected of the Lorde. Cambyses
the king of the Persians, caused the
false iudge to be slain, in an exam-
ple

The summe

ple of feare vnto all other iudges.

¶ Wherefore vnto their selfe?

That they maye knowe where they shoulde seeke comfort in aduersities, and that they be not able to rule all thynges ryghte in the common wealth without the helpe of God, against so great power of the deuill, whiche euer goeth about to destroy and disperse kingdomes. And this comfort staeth in foure thynges.

First, imocation, that they may knowe their selfe to be lawfullye called vnto the office of a Ruler. For this doth specially comfort y^e conscience in aduersities. Absolon died an euil death, because he invaded the kingdome of his father & likewise the kyng of Munster.

Secondarelye, that they maye knowe God to be the author and leader in this office, and that he
vseth

of Diuinitie.

bleth officers as instrumentes, & Danle. vii.
appointeth angels for the gouer- Hosee. v.
nance and saueguards of them. Iud. ii.

Thirde ye that they may knowe
God to take ciuill iustice for the
moste precious tteasure vppon
earth, in so much that he wyttase
to cal the rulers by thys woorde psal. lxxii.
(Clouin) I haue said ye be Gods,
and that he comaundeth to praye i. Timo. ii.
for Kinges and Rulers.

Fourth ye, that they euer haue
before their eyes, the examples &
histories of y old testament, how
god hath wonderfully deliuered
the rulers from present euill. For
an example be Abraham, Joseph
Gedeon, Dauid, Ezechias. &c.

Contrarywyse howe hee hathe
destroyed those whyche make in-
surrection agaynste the Rulers.
For an example be Choz, Da-
than, Absolom, Judas of Galile,
Theus

The summe

Theudas ; and the vprize of the husband men.

¶ Wherefore muste they haue respect vnto theyr Subiectes?

That they may know by what meanes they ought to rule & gouern their subiects in peace & tranquillity. For they must w one eye haue a respect vnto God, & wyth the other vnto their subiectes.

Besyde that, that they take not their Subiectes as it wer brute beastes, but as companions, and felow heires of euerlastyng lyfe.

Then after, that they defend the whych be poore widowes, fatherles chyldren, them whych neede, whose father and iudge God testifyeth hymselfe to be, and that they knowe the selfe also to haue a Lord in heauen.

Thirddly, that they promote and defend good men, & correct them whych

of Diuinitie.

Whych be euyl, that they whiche
be good, may haue peace, then af-
ter good bringing vp of youth in
learning, and finalye godlynes.
But they must correct wyth rea-
son, as it is a comon saying, that
they leese not the more for y^e lesse
that is to sai, that they do not for
the cause of one man, Destroye a
whole city, or countri. It is a pro-
uerb: he cannot be a ruler whych
cannot dissemble. For an example
is Dauid, which woulde not kyll
Joab the murtherer, so longe as
hee lyued. And Augustus was
wont to say: To war, is to catch
tyth wyth a golden hooke.

¶ What do the Rulers owe vnto their
Subiectes?

Three thinges. firste, that they
heare wyth an equal mynde, wy-
dowes, fatherles childre, poore
and iudge & promote their cause.

R. i.

Se

The summe

Second, that they defend their subiects, and kepe them in peace, that they promote goodmen, and punish the euyl doers, & adourne the common welth with good ordinaunces and lawes.

Thirldy, that they institute and prouoke vnto godlynes, and the knowledge of gods word. These workes doo greatly adourne rulers, & be acceptable vnto God.

¶ What do the Subiectes owe vnto their Rulers?

Three thinges, tribute, feare, honour and loue. Geue that is due vnto al mē, vnto whom tribute, tribute: vnto whom feare, feare: vnto whom honour, honour. Be in debte vnto no man, but loue one another. Of tribute saythe Math. xxii. Chust: Giue vnto the Emperour that is due vnto him. Of feare: Pro. xiiii. My sonne, feare the Lord and the king

of Diuinitie.

kyng, & haue nothyng to do wyth
the sedicious. Or honour. feare
God, and honour the kyng.

1. Peter. ii.

¶ Is the power of Rulers infinite?

No, for they ought to commaund
or do nothing against the lawe of
God, or the law of nature. They
be to blame also when they com-
maund any thing against y^e lawes
of their kingdome, or against the
fourme of their Empire. It was
not lawefull for Achab to take
wrongfully the vineyarde of Na-
both the citizen, agaynst hys will.
So is it not lawfull for Princes
to withdraue the goodes of theyr
citizens, so much as they lust & at
their own pleasure. For the Citi-
zens be Maysters of theyr owne
goodes. And Iohn Baptist saith
be content wyth your wages. &c.

Wherefore the place of the king
domes right or title in Samuel,

R. it

grau

The summe

graunteth not vnmeasurable li-
cēce vnto princes, but it speaketh
of their wages, that is to saye, it
graunteth them to take wages of
the goods of priuate men for the
necessity of the common wealth.

But what if they shal commaund a-
ny thyng agaynst Gods law?

Thē must we answer wyth the
Apostles: God must rather be o-
beyed then men. for an example
be Daniel, the thre children, also
the Machabies, also the apostles.
They muste rather be monished,
that they ought to kepe, not one-
ly the second table, but the fyrste
also, that is, that it belōgeth not
onely vnto rulers to take care for
defending of the tranquillitie and
peace of their citizens, & to wyth-
draw & expell wronges frō theyr
goodes & bodies: but also to kepe
good order concernyng religion.

Where

Actes. iiii.

Wherefore the rulers must forbid
 vngodlye seruice, vngodlye doc-
 trine, heresies, forswearinges, &
 contencion of religion. Lyke as
 not onely y^e kinges of Israel dyd,
 but also of the Gentiles, Nabu-
 chodonosor and Darius, whyche
 made proclamaciōs, wherein they
 dyd forbid that any blasphemye
 should be spoken against the god
 of Israel. So shal common wel-
 thes be trulye happye, for God in
 lyke maner will defend them, and
 geue the aboundaunce of al good-
 nes, as he hath said: I wyl glori-
 fy them whych glorify me.

¶ These politike woorkes accepta-
 ble vnto God.

¶ Yes, homesticall and politicke
 woorkes of this lyfe, whych every
 one doth, according to his vocati-
 on, be good woorkes, and in them
 which be godly, be the tru service

The summe

of God, for they be woorkes com-
manded of God, and therefore
the prophetes do oft prayse these
politike woorkes, wherof some be
woorkes of mercy commended a-
bove sacrifices. Esay speaketh of
sacrifices: Who doth require these
things at your handes. &c. But of
suche politike woorkes he sayth:
Seeke iudgement, helpe them
whych be oppressed, defende wy-
dowes. &c. And he promisetht her
vnto rewardes: If your sins shal
be as red as scarlet, they shall be
made as whyte as snowe. Also:
I wyl mercy and no sacrifice. &c.
And of domestical offices Paule
saith: A womā shalbe saued bi ge-
neraciō of childre &c. Here doth he
teyppraise faith & the woorkes of vocatiō
¶ Wherefore doo Hypocrites then so
greatly prayse monasticall woorkes.
They do impudentlye and sore,
greue

Isa. 61.

1. Timo. 2.

of Dialittle.

greene the consciences of manye
men, for the woorkes of ciuill lyfe
ought to be preferred before mo-
nastical woorkes, for three causes.

Firste, because they be commaun-
ded of God, and be our vocation.

Secōd, thei be offices of loue, &
deined for the cōmō profit of men.

Thirde, they be in troperdy of
the crosse, and common aduersi-
ties, therfore they be exercising
of fayth. Contrarywise, monasti-
cal woorkes haue no commaunde-
ment of God, or vocation, where-
fore they be vnprofitable seruice.

They worshippe me in vain, tea-
chyng the commaundementes
and doctrynes of men. Besyde
that, they whyche teache these
woorkes doe not healepe other,
but rather enioy most pleasante
ydlenes, whose beallie is their
God. Finallye, they wyll take no

saith. xv.

R. iiii.

paines

The summe

paines in the troubles and aduer-
sities of the common wealthe. &c.
Therefore ciuill lyfe is muche to
be preferred before monastical ce-
remones and woorkes.

Of Matrimonie.

What is Matrimonye?

It is a lawfull couplynge
of man and woman, institu-
ted vniuersally, for the brin-
ging forth of children, and auoi-
ding fornication.

Whose ordinaunce is it?

It is the ordinaunce of god, for
God is the ordeiner of Matrimo-
ny. first by the counsell of God,
man is created: Let vs make a
man after the similitude of oure
owne ymage. Secundarelye, the
woman is also created by the coun-
sel of God. In the same place: It
is not good that the man shall be
alone, let vs make hym an hel-
per. &c.

Genes. i.

per. &c. And he casting Adam in a
 sleepe, dyd take a rybbe. &c. & ther
 of buylded a woman. Thirddly, he
 dyd brynge her vnto Adam, and
 blessed them: Increase and mul
 tiply, and fyll the earth.

Q Betwene howe many may maryage
 be made at one tyme?

Betwene two alone. For Ma
 trimony is the lawfull conplyng
 of man & woman. And although
 the example of the old testament
 do witnes, that Polygamia or ha
 uing many wyues was vled, per
 chaunce for the more encreasynge
 of children or permitted for other
 causes; yet the newe Testament
 doth generally forbid it, Christ be
 ing the authoz, which doth call a
 gayne Matrimony vnto the first
 institucio. He whych made man,
 made them man & woman. Thei
 shalbe two in one fleche.

Marth. xix.

Gene. ii.

wher

The summe

Where was it instituted.

In Paradise a place most pleasant.

When was it instituted.

In the beginning of the world, in the tyme of innocencie, when there was as yet no synne.

Wherefore was it instituted.

First, for the procreation of children, that mankind might be preserved: Increase & multiply, &c.

Secondarely, for the auoyding of fornication: Let euery man haue hys wyfe, and euery woman her houlband.

Thirde, for the escheuyng of ydlenes, that is to saye, that they whiche be marryed shoulde haue som thing to do, least thei should synne in ydlenes.

What is to be done in Matrimony.

Let them which be marryed put al their trust in god, which is the author & institutor of matrimonye.

Gene. ili.

i. Corin. vii.

ny. Let them liue together peace-
ably and with one hart, let them
bring vp their children which god
hath sent them, & their howsholde
in the feare and loue of God, and
lette them vse their goodes that
they do not hurt other men.

What is to be suffered. What is
the crosse of Christ.

After breaking of the cōmaun-
dement, God said vnto the man:
Thou shalt eate thy bread in the
sweate of thy browes. &c. He said
vnto the womā, thou shalt bring
foorth thy chyl dren in sorowe. &c.
And yet doth he comfort them in
the crosse. He saith vnto the man,
whyles thou bee returned into
earth wherof thou art made. &c.
He saith vnto the woman. Thou
shalt bring foorth, but in sorowe. *1. Timo. ii.*
And Paul saith: the woman shal
be saued by generation of childre

The summe

if the wyll remaine in fayth.

Math. xix.

Q May Matrimony be dissolued or no

A No, for Christe sayth: Let man not separat that which God hath coupled. Yet whē adultery doth chaunce, the bande of mariage is broke, & the faith which is promysed, is also broke, wherfor in such case it is lawfull to seperate according vnto the doctrine of Christ.

Q What are to be obserued in Matrimony.

A The consent of fathers and mothers, or of thē whych be in their Bede. Also the consent of the persons whych make the contracte. Also the lawes of nature, imperial, & the customes of the country. For Matrimony pertayneth also vnto ciuill or politike order. Also let them which be married thinke that this kinde of lyfe is acceptable vnto God, and therfore is it a noyed wyth promyses and the word

of Diuinitie.

word of god. Also with blessings
as wel bodely as ghostlye. Thou
shalt eate the labours of thy han-
des, thou shalt be blessed, and it
shal be wel wyth thee. Thy wyfe
lyke as a vyne tree. &c. Also Ma-
trimony is a token of a spirituall
marriage and felowship which is
in the church of Christ.

Isa. cxxviii

Ephesi. v.

¶ Is marriage free for al men?

Nes before Christes tyme, vir-
ginitie was condemned, nor it
was not admitted that any shuld
remayne virgines, for the seede
whych was to come. Because it
was vncertaine of what woman
Christe shoulde be borne. And it
was the curse of the law, not to
bring forth seede in Israel. But
now is Matrimony free. Concer-
ning virgins I haue no commaun-
dement. &c. But Christe doth ac-
cept thre kindes of gelded men.

1. Cor. vii.

Mat. xix.

These

The summe

These except no man ought to be
without mariage.

Of Inuocation of Sayntes.

¶ Are sayntes to be called vpon for
Mediatours?

NO, for Paule sayth: There
is one Mediatour of God
and man, a man Jesus

i. Timo. ii.
Roma. viii.

Christ. Also, Jesus Christ which
was dead, which also hath rysen
agayne, which sitteth at the right
hande of his father, whiche also
doth pray for vs. &c. Also, if anye
man shall synne, we haue an ad-
uocate wyth the father Jesus
Christ iust. By these sentences is
the most bayne distinction confu-
ted, whereby the Papistes teache
that there be twoo mediatours,
that is to say, one of redemption,
as Christ: and the other of inter-
cession, as Sayntes.

i. John. iii.

Ought

of Diuinitie.

Sought the sayntes to be worshipped

No, for Christ saith: thou shalt Matth. xlii.
worship thy Lord God, and hym
alone shalt thou serue. And s. Au
sten in the booke of true religion:
Sayntes are to be honoured for
imitation, not for religio. And we
honour Angels with loue, not in
bondage nor we build not temples
for them. For saynts wil not that
we shal worship the so. For they
know vs, whē we be good, to be
the temples of god. Therefore it is
wel written, & the Angel dyd for
bid the man to worship him, and Apoca. xix.
and. xxi.
told him he should worship God.

Chrisostomus. vi. Homili. De
profectu Euangelii, sayth: wyth
God we neede no Patrones, nor
muche runnyng bp and downe,
to flatter other menne. But al
though thou be alone, & haue no
Patrone, & if thou wylt thy selfe
pray

The summe

Math. xv.

praye vnto God, thou shalt haue
thy purpose. For God doth not so
expressely graunt when other do
pray for vs, as if we should praye
our selfe, althoughe we abounde
with muche synne. For an exam-
ple is the woman of Canany.

¶ Yet by Lordes and Earles muste we
go vnto the Kynges and Princes.

Ambrose Rom. i. doth manifest-
ly confute this similitude, saying
lyke as he is rightly condemned
for a traytour, whych geueth the
honour of a kyng to an Earle or
Lord: so be they also woorthy to
be accused, whych geue the hono-
r due vnto the name of God, vnto
any creature, and forsakyng the
Lord, woorthip their felowe ser-
uautes. Nowe then we make
sute vnto the kyng by hys rulers
and officers, because he is a man
& knoweth not vnto whome hath
com-

comitted the comon wealth. But
to obtain y^e fauour of god, which
knoweth al thinges, we neede no
forespeaker, but a deuout minde.

How must we then worshyp saints.

We must thinke and speake also
most honorably of saints. For god
wil without doubt that we shall
honor them, who he his self doth
honor. The father doth acknow-
ledge them for his children. The
sonne calleth them brethren & fe-
low heires. The holy gost calleth
them hys temple. Therefore he
which doth not honor them, doth
dispile Christ in them, & the grace
of God, whereby they haue attai-
ned vnto so great holynes & ver-
tu. For what doth he iudge of the
holy church, which wil not honor
our like members in christ, which
be now set at rest, & certified of e-
uerlasting helth. The old church

The summe

bidde celebrate the memorfall of
saintes, it did thank god for their
deliuerance, for the grace of god
geuen vnto them, & for their bles-
sednes, and for the godlye giftes
whych God dyd poure into hys
church by his saintes. We see also
in saintes what the grace of God
can do. for when we heate them
whiche we like vnto vs, so might-
ely to haue overcome the world
and death, we shoulde by & by be
prouoked to conceiue the trust of
ys mercy of god promised in christ.
Then their examples do inflame
vs vnto imitation, that we pray
vnto God for such like faith, & fo-
low the vertues of the saintes as
our vocation & profession is. So
is our fayth in Christ confirmed,
charity is kindled, hope of euera-
sting life is made strōg, we remē-
ber that they be not lost, but sent
before

of Dimittle.

before vs vnto þ life of the world
to come. Therefore we woozship
them with such kinde of wo2ship
and loue, as we gene vnto holye
men in this lyfe. But wyth godly
honour, we neyther wo2shyp, nor
yet do teach that any other ought
to be wo2shipped, but God alone
fo2 the saints their selues o2 mē,
o2 yet Angels wyl not suffer that
to be geuen vnto thē, which they
know is due vnto God onely.

Of buryall.

¶ Wherupon commeth burying of
the deade.

If the word of God: Thou Gene. iii.
art ahes, and thou shalt be
turned into ashes Because
this word (Alphar) in hebreue signi-
fieth earth which is digged vp, o2
groun, like as it is sen in graues,
fo2 thys cause thys honest cere-
moni of burieng did ener remain

S.ii.

in

The summe

in the Synagoge & in the church,
and it is a testimony of our faith,
that wee beleue the resurrection
of the flesh, & of our loue toward
our neighbours whiche be dead,
whō we beleue not to be lost, but
onely to be set before vs, nothing
douting but ꝑ we shall see all our
frendes in the day of the Lord, &
that they and we shal dwel toge-
ther wth Christ for evermore. The
Gentils, & specially ꝑ Romaines
did burne their dead bodie.

¶ Wher must the place of burying be?

Among our auncitories, as wel
Jewes as Gentils, butteng was
without the city. So Abraham did
bve a field of Ephron, for the bu-
Gen . xlii. rieng of his wife Sara. Wher al-
so afterwards was buried Abra-
ham, Isaac, Jacob, and Joseph.
So was the younge man whom
Christ raised frō death, caried out
at

of Dulnittle.

at the port Raim. So Lazarus
was buried wythout Bethania. Luke. vii.
So lykewyse the Sepulchre of
Christ was without Jerusalem.
Therefore remained this woord
(Efferrie) among the latin men,
that is to say, to be carryed out.

How must buryal be celebrated.
Burieng ought to be religiously
handled among christen men, for
the vndersteeable hope of our re-
surrection. And the corse must be
caried vnto the sepulchre of godly
men. And when the body is buri-
ed, we ought to remēber, that we
be al dead & dampnab'le thorowe
Adam. Then agayne, that we be
all reuiued in Christ, whych hath
restored al vnto vs, whych Adam
befor hath corrupted & lost, for he
hath ben dead for our sins which
he hath al censed & purged bi his
death, & hath abolished our death

S.iii.

and

The summe

and he is made resurrection & life
vnto al them whych beleue. He
whych beleueth in hym, although
he shalbe deade, yet shall he lyue.
And every one which liueth & be
leueth in him shal neuer die. Our
bodies be members of christ: Ther
fore lyke as God hath rayled vp
Christ our lord, & our head, euē so
wil he rayle vp vs by his power.

John. xi.

1. Cor. vi.

Of the ryling againe of
the dead.

What is the resurrection of the dead.

It is wherein at the last day
al men shal rise from death,
they which be godly vnto euerla
sting life, & they which be vngod
ly, vnto euerlastyng punishment

How canst thou proue the resurrec
tion of the dead?

This article of our faith is cou
ted the best, for whose cause wee
professe all the other. Therefore
the

the Scripture, and speciall ye the
new Testament is full of testimo-
nies. And to cōfirme our myndes
against Epicures opinions, and
to nourish feare and our fayth, it
is good to haue in a redynes, ma-
ny testimonies, which maye testi-
fye that we shall rylse wyth these
same bodles. Christ proueth the
resurrection of the dead, because
God hath said: I am the God of
Abraham, and the God of Isaac,
and the God of Jacob. &c. God
saith he is not the God of y^e dead
but of the liuing. Therefore it is
necessary that holi men which be
dead shal rise againe in their bo-
dies. He calleth resurrectiō a rege-
neraciō, when these bodles raised
from their graues or sepulchres,
shal be renued. It shal be restored
to the resurrectiō of y^e iust. This
is y^e wyl of my father, that euery

Math. xxiii

Math. xlii.

Luke. xliii.
Johu. vi.

S. iiii.

one

The summe

one which seeth the sonne & bele-
ueth in him, shal haue everlasting
life, & I wil raise him vp again in
the last day. If the spirite of hym
which raised Iesus fro death, do
dwel in you, he wyll reuue your
mortal bodies, for y^e spirit of hym
whych dwelleth in you. In the
same place: but we also haue
the first frutes of the spirite doo
long after the election of the chil-
dren of God among our selues, lo-
king for the redemption of our bo-
dies. He doth purposely defende
this article thowout the whole
chap. For he proueth by the resur-
rection of Christ, that we shal al-
so of necessity rise again. For ther-
fore hath Christ risen, & he might
ouercome & abolish death, & that
he might restore a newe & everla-
stynge lyfe vnto them whych be-
leue. Like as Death (sayth he) en-
tered

Roma. viii.

I. Corin. xv.

of Diuinitie

ferred in by man, euen so by man
is the resurrection of the deade:
And like as al be dead in Adam,
euen so shal al be reuiued in christ
euer carying about the dying of
Iesu Christe in our bodie, that II. Cor. III.
the lyfe of Iesu myghte also ap-
peare in our bodie. If the life of
christ ought to be declared in our
bodie, it is necessary that our bo-
die be deliuered from deathe, and
rayled vp againe, shal lyue an e-
uerlasting life. If we beleue that
Christ is dead, and hath rylen a-
gayne: euen so wyl god bring the
with him which haue slept. I. Thess. III.

Bying forth wytnes out of the olde
Testament,

The face of the which be wrap-
ped in, shal be deuoured in thyg
hyl, wherwith al people be wrap-
ped, & the couering wherwith all
people be couered, & death shal be
deuou- Esaie. LXXV.

The summe

deuoured for euermore. The prophet calleth the face of the which be wrapped, death & synne, wher in al people be wrapped, for death before God is as it were a wrapping in, wherin al the world is inuolued, but thys wrapping in, in the hyl Sio, that is in the church shal be abolished from the vngodly, for that is the fruit of the Gospel, that it reuiue them which be dead. The dead shal lyue, my killed men shall ryse. Aryse and be mery ye which dwell in dust. &c. So my people, enter into thy chamber, and shutte thy doores. &c. Lo I wil open your graues, & bring you out of your Sepulchers, my people. &c. I know that my redeemer lyueth, & in the last day shall I be raised fro the earth, & I shal be couered agayn in my skin, & in my flesh I shal se god my sauioz.

Isay .xxxi.

Eze. xxxviii.

Iob. xix.

To

of Diuinitie

To be shorte, this article is contained all ouer in the promises & examples of the fathers. For because Deliueraunce & glorificatiō is promised vnto holy men, & yet they neuerthelesse be in thys lyfe punished & in the power of death therefore it is necessarye an other lyfe to remayne, wherin they glorified, shal lyue euerlastyngly.

So the epistle vnto **H**ebryes teacheth, that the fathers of the old testament keped the faith and belief of resurrection. For in faith be they al dead, not receyuing the promises. &c. Therefore Jacob commaunded his childe to bury him in the Sepulcher of hys fathers. And Ioseph commaunded hys bones to be caried out of Egypt.

Shal al men lyse both good and euill
The resurrection of al men shal
be one and commō, as wel of the
godly

The summe

godlye as of the vngodlye, but in
vnylike condicion. For the godlye
shal ryse into everlasting lyfe, but
the vngodly into iudgement and
everlastyng paines.

¶ Where that þ vngodly shal also ryse
with their bodies vnto punishment.

John. 5.

Christ saith: the houre shal come
wherein al they which be in their
graues shal heare the voice of the
sonne of man, & they whych haue
don good, shal procede into resur-
rectiō of life, but they which haue
done euyll, into resurrection of
iudgement. Many of these which
do sleepe in the dust of the earth,
shal awake. Some into everla-
sing life, & some into everlasting
reprooffe, that they may see ever
more. We must all appeare before

Dani. xii.

ii. Cor. i. iii. the iustice seate of Christe, that e-
very one may make account of hyg
own dedes, like as he hath done,
whe-

of Diuinitie.

whether it be good or euyl. feare math. x.
him which can cast both the body
& the soule into euerlastyng fyre.

They shal go forth and se the car- Esay. lxi.
cases (that is to say the bodyes)
of men, whiche haue broken my
commaundementes, the woorme
of them shal not dye, and the fyre
shal not be quenched, and al flesh
shal be ful with sight of them.

How shal the resurrection be?

Paul saith: in the twinklyng of
an eye, in the last trumpet, for the 1. Cor. xv.
trumpet shal blow, and the dead
shall aryse vncorrupted, and wee
shal be chaunged.

How shal thys alteration be?

That which is corruptible (saith
he) must be made vncorruptible,
and that which is mortal must be
chaunged into immortallitye, but
when that whiche is corruptible
shal be made incorruptible, & that
which

The summe

which is mortal, shall be chaūged
into immortalitie. Then shall the
word be fulfilled whych is wryt-
ten, death is deuoured and swa-
lowed vp in the victory.

How shall they aryle.

1. Corin. xv. Gloriously wyth all perfection,
ghostly and bodely. Paule dothe
number foure giftes of a glorify-
ed body, clearenes, power or leith-
weakenes and quicknes or redy-
nes. This body (saith he) is sown
that is, is buryed in the earthe in
corruption, infamy, infirmitie, a
natural body. It shall aryle in in-
corruptiblenes, glory, power, a
spiritual body.

Shewe a fygure of the resurrection
by the creatures.

John. xii. Behold a corne of wheat, which
is casten dry into the earth, & it is
not receiued, so h it can not grow
vnlesse it be dead or rottē before.
Christ sayth; vnlesse the corne of
wheate

of Diuinitie.

wheat. &c. The corn is sown into the ground, litle, vile & dry, which putrified in the earth as it wer re-
liuig, groweth into a tender gras anon after cometh stalkes, & then the eares. So shal thy sayd body which is buried, at y length arise but with an vnspeakeable beuty for the righteous shal shine in y kingdom of god, as it wer y sun.

¶ But what shal come of them, whom the last day shal synde yet lyurage in flethe.

They shal not fall into the handes of them which bury the dead: for Paule sayth: we whych remaine as yet, shal be also carryed vp with them whych be dead before, into the cloudes, for the meeting of the Lord in the ayre, & so shal we euer be wyth the Lorde.

¶ Of the end of the world of the iudgement, or the last day of the Lord.

What

The summe

What is the consummation of the world?

It is when the state of this world, & the course of times shall passe awaye, when summer, winter, day and night shall cease.

What is the last iudgement, or the day of the Lorde?

It is when the Lorde Iesus Christ in his coming with great power & maiesty, shall geue equal & vnderstandable iudgement vnto all men, according vnto their works, as wel vnto the godly, as the vngodlye; eyther vnto everlastinge lyfe, or everlastinge punishment.

How many comynge of the Lorde be there.

The Scripture doth teache vs, that there be two comings of the Lord. The first was lowly, when he was incarnate in the shape of a seruant, that he myght beate out synnes. The other shall be glorious,

of Iudgement.

rious and terrible, when he shall come as the laste iudge, in an vn-
speakeable maiesty, in the end of
the world, to iudge the quick and
the dead. Augustinus: Christ did
come priuely to be iudged, he shall
come opely also for to iudge. Christ
is ordeyned of God, the iudge of
the liuing & the dead. He hath ap-
pointed a daye, wherein he wyll
iudge the world in equalnes.

Actes. 17.

Actes. 17. bit.

How shall he come to iudge?

Visiblye in a cloude, lyke as he
hath ascended vp, and in maiesty
& glory. In the voice of the Arch-
angel, & in the trumpet of God.

Actes. 1.

1. Thes. 4. 16.

Wherefore to iudge?

That he mai geue vnto the god-
ly everlasting life, both bodely &
ghostly, & vnto the vngodlye pu-
nishment and everlasting fyre.

What order of the laste iudgement
shall there be?

Certayne tokens shall go before
the

C. 1.

the

The summe

the Daye of iudgement, certayne
shalbe vpon the same Day, and cer
taine shall folow.

What tokens shall go before?

ii. Thess. ii.

Mat. xxiii.

Luke. xxi.

The Empire of Rome shall be
destroyed, the man of synne shall
be Declared, there shall false Chris
tes ryse, and false Propheets, the
Church of Christ shall suffer most
greuous persecutions. Ther shall
bee tokens in the Sunne and
Moone. &c. The Gospell shall be
preached in the whole world.

What tokens shall appeare vpon the
same Day?

psal. lxxvi

Math. xxv.

The coming of Christ shall be so
den, like as the fling of the lyght
ning from the east vnto the west
fire shall go before hys face. The
tokens of the sonne of man shall a
peare in heauen. All dead men shall
arise, as well godly as vngodlye.
Christ wil deuide the good fro
euil, & wil giue the last iudgemēt.

What

of Diuinitie.

Q What token shall solo:ne
visible renuyng of the worlde,
puni shment of the vngodlye, lyfe
of the godly euerlasting.

Q Can the houre & the day of the iudge
ment be knowen:

A Of þ day & houre (sayth Christ)
no man knoweth, no not the An^{gels}. *math. xxiii*
gels, but my father alone. Also:
the day of the lord like as a theefe. *1 Thessa. v.*
vpon the nyghte, so shall it come,
when they shall say, peace & tran-
quility, then shall the sodeyne de-
struction come vpon them.

Of euerlastyng lyfe.

Q What is euerlastyng lyfe?

A It is the euerlastyng taste &
feelyng of grace, & the mercy
of God, and peace or euerlas-
tyng ioy of conscience, in the hartes
of the faythful. Or it is a cer-
taine knowledge of God and our
Lord in Iesu Christ, whyche be-
gineth here in faith vnder a sure
hope

The summe

John. xlii.

hope and spirit, & it shalbe openly
declared after this life vnto euer-
lasting ioyes & an immortal heri-
tage. More briesly so: euerlasting
life is to know the true God, and
Jesus Christ whom he hath sent

¶ What is enerlastyng death?

It is euerlasting sorowe & feare
of consciēce for the wrath of god.

¶ Who hath promised euerlasting lyfe
Christ our Lord.

¶ Unto whom?

John. iii.

Unto them which beleue, for so
hath he sayd: He which beleueth
in the sonne of God, hath euerla-
sting lyfe, but he whych doth not
beleue in the sonne. he shal not se
lyfe, but the wrath of God tary-
eth vpon hym. Merely, verelye I

John. vi.

say vnto you, he whych heareth
my woorde, and beleueth in hym
which hath sent me, he hath euer-
lastyng lyfe, and he shal not come
into iudgement, but he shal passe
from

of Daintie

from death into lyfe.

Whych be the effectes and vertues
of euerlastyng lyfe?

Not to fele any more synne and
deathe, but to haue euerlastyng
ioyes and gladnes. And deathe
shalbe vtterly denoured, and god
shal wipe al teares from the eyes
of them, and ther shal be no more
death, nor sorowe, nor crying. &c.
Lo I create newe heauens; and
they which were before shalbe no
more remeinbred, nor yet ascende
into your hartes, but ye shal re-
ioyce and be merye for euermore;
in those which I create. Because
lo, I create Ierusalem, gladnes,
and the people of it reioyce; and
they shal be merye in Ierusalem,
and I wyll reioyce in my people,
and the voyce of weepynge and
waylyng, and the voyce of crying
shalbe herd no more in it. &c. Also
they

Esay .xxv.

Apoca .xvi.
Esay .lvi.

The summe

Isay. li.

they whiche bee redeemed of the
Lorde, shall retourne and come
praysyng into Sion and euerla-
styng loyes vppon their heades.
They shall reioyce and be merie,
and sorow and mourning shalbe

psalm. llii.

abolished. Doore men shall eat &
be satisfied, and they shall prayse
the Lord which do seke for hym,

psalm. llii.

and their hartes shall lyue for e-
uermore. Thei shal abound with
corne and wyne. But I wyl slepe
and take rest, because thou Lord
doest make my dwellynge place
sure. There is no eye whiche se-
eth, but thou alone O God what
thou hast prepared vnto them
whych loue thee.

Isay. xlii.

These testimonies doe declare
that enerlastyng lyfe is suche a
state, wherein wee bee delyuered
from synne and deathe, and from
all myseryes and wretchednes,
shall

of Diuinitie.

Shall lyue in euerlastyng lyght the
true knowledge of God, and shall
haue euerlasting ioyes, and euer
lasting mirth. Which god graunt
vnto vs, for the loue of hys sonne
Jesus Christ, to whych lyueth and
rayneth wyth the father and
the holy ghost, blessed a-
boue all thynges
for euermore.

Amen.

(.:.)

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